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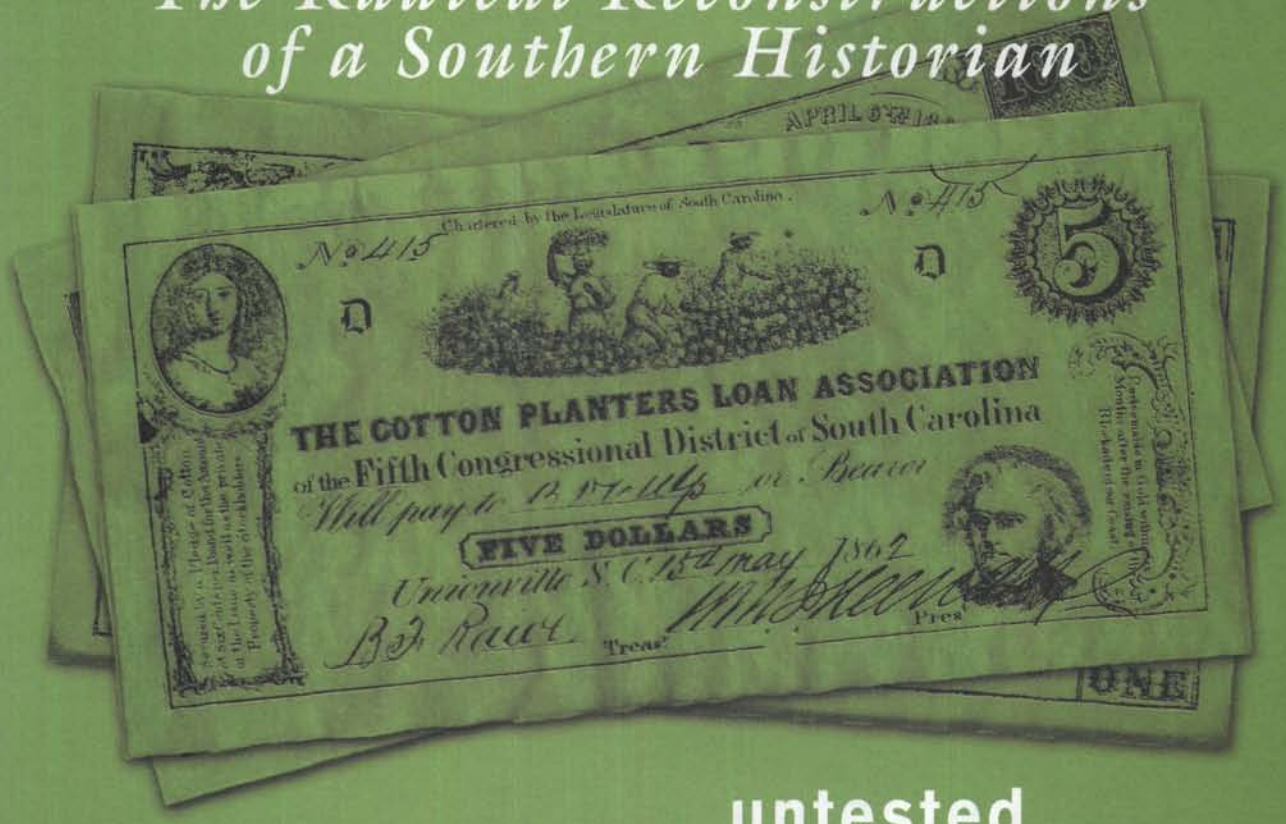

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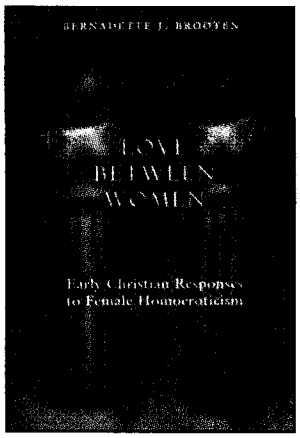

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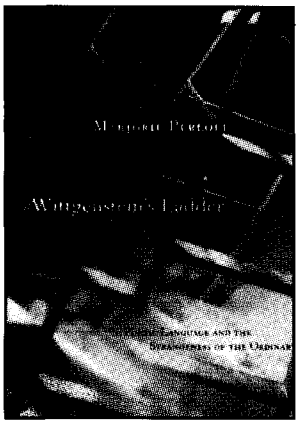

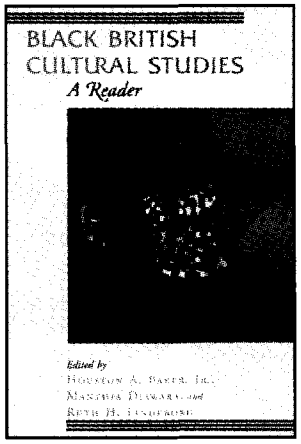

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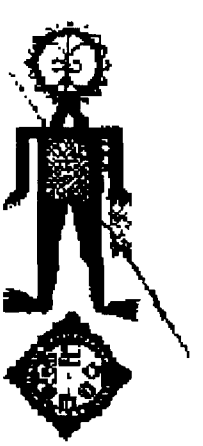

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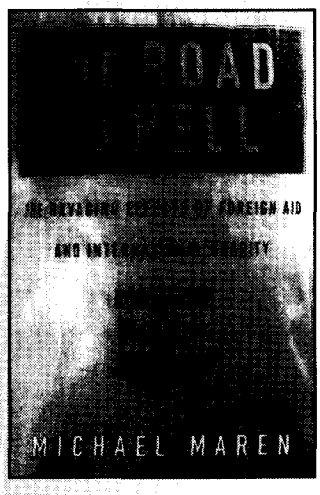

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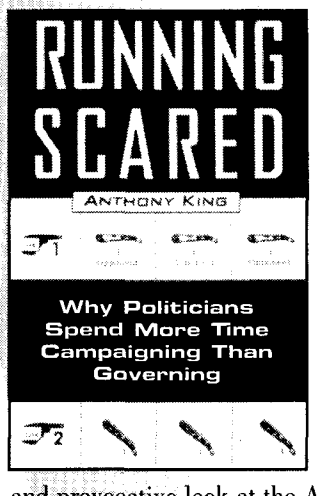

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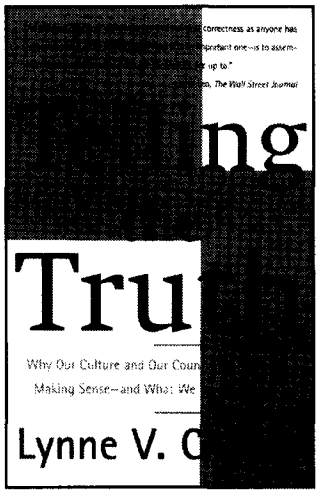

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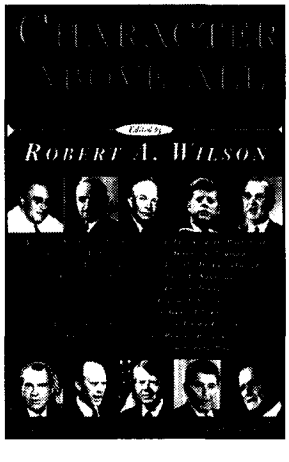

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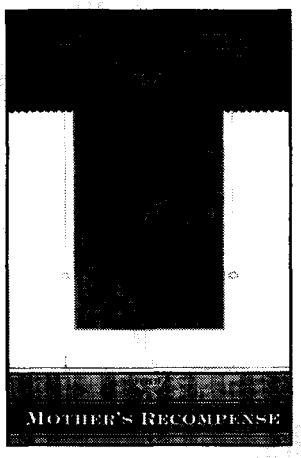

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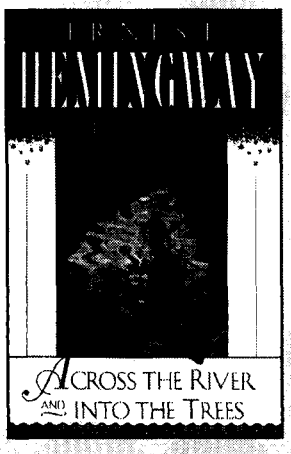

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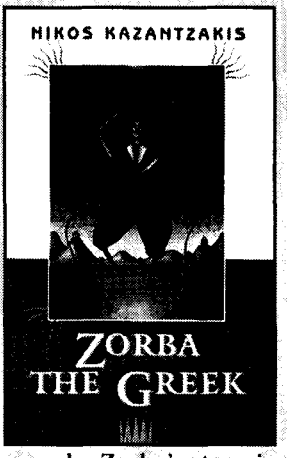

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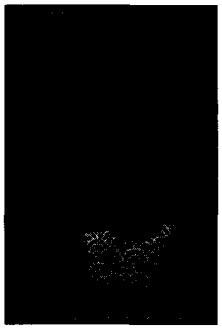

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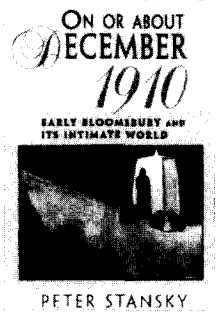

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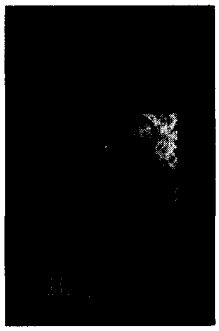

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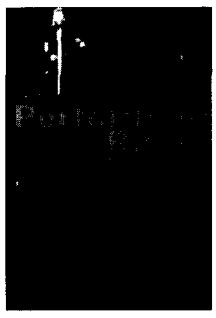

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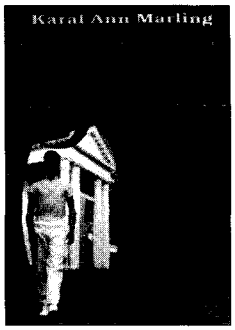

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PREJUDICES

In his profile of Martin Bernal ["The Bernaliad," LF, November], Robert S. Boynton gives an all-too-accurate account of the "debate" sponsored in March 1996 by WBAI in New York City. Since we know that Bernal is eager to castigate anti-Semitism in scholarly writing, we were puzzled at his silence when his debating partner, Professor John Henrik Clarke, and members of the audience conjured up Jewish conspiracies and made accusations about plots to re-enslave Africa. Why is Bernal so eager to tilt at the windmills of nineteenth-century scholarship, but so reluctant to confront the realities of present-day racism and anti-Semitism?

MARY LEFKOWITZ, PROFESSOR OF HUMANITIES, WELLESLEY COLLEGE

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UNFAIR USE

Rick Perlstein's "Coursepack Attack" [LF, November] appears to miss the point. To state merely that "publishers want fees" overlooks the fact that fees make available the intellectual property in the first place. Where will the knowledge that copy shops propose to provide "on the cheap" come from if users do not pay the bill? Some "victory for students!"

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LIFE AND LETTERS

The title of Frank Lentricchia's piece seems a bit misleading ["Last Will and Testament of an Ex-Literary Critic," LF, September/October]. Has he actually given up his nice job at Duke? He certainly hasn't abandoned the terrain of metacritical debate, in which his article intervenes quite conspicuously; nor has he divested himself of the cultural capital, amassed by his former self, that makes his change of heart newsworthy.

Meanwhile, for years and years, smart, disillusioned, unfamous folks have been dropping out of "literary criticism" in the first stages of graduate school, when they discover that a love of literature is irrelevant and unrewarded there and that most graduate faculty are not interested in teaching it or in teaching them. Many others fall later, unmarked and unmourned. Supposedly, the discipline was revitalized by the paradigm shifts of the Eighties. Looking back, I see something different: a brain drain out of the profession and a loss of intellectual energy within it. Here is where Lentricchia's self-critique ought to have its real bite: in the way his generation of literary theorists has failed as educators to hand on much that seems worth preserving, even to themselves.

It would be sad to think that all the hard work of the last few decades has made no contribution to pedagogy at all. (If you ignored feminism, you could wind up thinking that.) But what I find unforgivable is Lentricchia's claim that the politicization of literary studies (by feminists, queers, himself, etc.) is responsible for this sorry state of affairs. At one time, the slippery and unsubstantiated link between politically subversive reading and the new (now middle-aged) methodologies, such as post-structuralism and the interdisciplinary turn, served to advance a Young Turks of Theory agenda. Now it serves neo-con heirs of Allan Bloom, but it's still slippery and unsubstantiated. I'm quite weary of seeing the entire diverse and complex field of politically committed scholarly work reduced to a few anecdotes of the "such and such isn't politically correct and

continued on page 77

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Field

NO MATTER WHICH WAY you voted on November 5, there's a good chance that, like many Americans, you were unsatisfied with this year's crop of presidential candidates. But what were you going to do? Stay home? Those civic-duty types would've never let you hear the end of it.

Well, if you've ever been tempted to be an election-day abstainer, here's an excuse that sounds intellectually honest—or at least provocative. "I didn't vote," you can tell the universal-suffrage crowd, "because none of the candidates were eligible." That's right: You can explain that, according to the Constitution, there are no longer *any* legitimate candidates for president.

For textual support, keep handy a copy of that bicentennial-edition pocket Constitution that's been collecting dust in your drawer for two decades. And refer your skeptical friends to the relevant section of Article II, which says:

> No Person except a natural born Citizen, or a Citizen of the United States, *at the time of the Adoption of this Constitution,* shall be eligible to the Office of President...

Now, doesn't that second comma require us to read "at the time of the Adoption of this Constitution" as modifying both "a natural born Citizen" and "a Citizen of the United States"? And since the Constitution was adopted in 1788, doesn't this mean that all candidates not alive at that time are ineligible? Ah, your friends will complain, that's just a technicality (and that second comma must be a mistake, the punctilious will add). But then you'll inform them that your defense of not voting actually has roots in recent debates over constitutional interpretation.

To begin with, you'll want to tell them about "Was George Washington Constitutional?"—a tongue-in-cheek piece in the summer 1995 issue of the Minnesota Law School journal *Constitutional Commentary.* Therein, the journal's editors interpreted Article II in tandem with a provision in Article VII, which says that after ratification by nine states, the Constitution would be established "between the States so ratifying the same." When New Hampshire became the ninth state to ratify the Constitution on June 21, 1788, Virginia (along with New York, North Carolina, and Rhode Island) had not yet voted. Therefore, claim the Minnesotans, George Washington of Virginia—not being a citizen of one of the nine original ratifying states—was not a U.S. citizen "at the time of the Adoption of [the] Constitution." His presidency, in short, was unconstitutional.

But at least he was in good company, respond law professors Jordan Steiker, Stanford Levinson, and J.M. Balkin, who published a retort to the Minnesotans in the December 1995 issue of the *Texas Law Review.* Under the Minnesotans' interpretation, says the *Texas Law Review* camp, other illegal presidents would include Virginians Jefferson, Madison, Monroe, and William Henry Harrison, not to mention Andrew Jackson of Tennessee, Martin Van Buren of New York, and Zachary Taylor of Kentucky. In fact, of the first nine chief executives, only John Adams and his son, John Quincy Adams, would be legit.

With such consequences, the Texans argue, there must be a reading that has more "fidelity" (as con law scholars like to say) to the Constitution. And they do offer a striking, and seriously argued, rejoinder to the Minnesota position. It rests on the assumption that the entity we call "the United States" existed *before* the adoption of the Constitution in 1788. Turning to the text, they note that the preamble to the Constitution says, "We the People *of the United States*...do ordain and establish this Constitution." (More directly, they could have cited the unambiguous language at the end of the Constitution, which states that it was adopted in the twelfth year after independence was declared by "the United States of America.")

Of course, as the Texans readily concede, Article II still has a major snag: What about all the presidents *since* Zachary Taylor? None of them were alive in 1788. We have, therefore, been living without a legitimate leader—essentially in a null-and-void republic—for almost a century and a half.

So, were the Founding Fathers playing games with their quills? Not necessarily, say the Texans with a wink of the eye. "Reserving the presidency to persons who were citizens at the time of the Founding is hardly shortsighted," they claim—if one believes Jefferson's maxim that a vibrant democracy requires periodic collective reevaluation, even revolution, to ensure that legal and political institutions keep pace with the times. In other words, the Texans argue, our Constitution was never meant to last

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more than a generation or so. Consequently, the limit on presidential eligibility should be read as an (admittedly subtle) invitation for us to hold a constitutional convention at which we might rethink and rewrite our foundational document—particularly that section about who's qualified to be president.

If all this seems a rather convoluted way to make the case for constitutional conventions and the Jeffersonian ideal of regenerative democracy, rest assured that the Texans really have another ax to grind. The Texas article is meant as a satire of the "plain meaning" constitutionalism that is popular among conservatives like Robert Bork and Supreme Court justices Antonin Scalia and Clarence Thomas. But even more, it's a veiled attack on what the Texas school perceives as recent liberal cave-ins to the traditionalist camp—most prominently, by Harvard's Laurence Tribe, who last year published an essay in the *Harvard Law Review* entitled "Taking Text and Structure Seriously: Reflections on Free-Form Method in Constitutional Interpretation." In that piece, Tribe, famous for his own liberal readings of the Constitution, argued that many cutting-edge theories of interpretation threaten the integrity of constitutional scholarship. In their article, the Texans appear to suggest that traditionalist theories of interpretation may threaten the integrity of our constitutional order itself.

So what to make of all this hermeneutic discord? Consider the coup de grâce delivered by the Texans at the end of their article when they turn the interpretive lens on themselves. Recognizing that their claim about the unconstitutionality of Bill Clinton et al. might be read as insincere, the Texans engage in an extended meditation on what qualifies as worthwhile scholarship. Of their own article, they ask: "But what if the piece *is* a parody? How could one tell this for certain?" and "Is it possible that an argument could be a parody even if this was not the author's original intention?"

For all its dizzying self-referentiality, the Texas article has proved to be an incisive way to expose the weakness of literal-minded, "original intent" constitutional interpretation. As University of Chicago law professor David Strauss puts it, "It is an exceedingly effective spoof on the idea that the way you figure out how to solve problems in the twentieth century is to take a document written in the eighteenth century and read it as if every comma were freighted with meaning."

ANDREW L. SHAPIRO

CONSTITUTION: ARCHIVE PHOTOS

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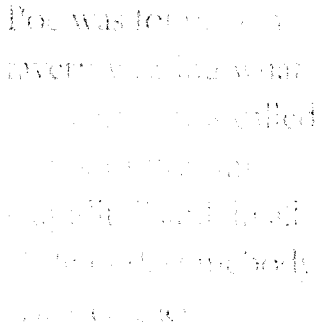
MAD DOGS AND ENGLISH PROFESSORS

DID EDGAR ALLAN POE go to his grave sober? Yes, claimed *The Washington Post* in a story on September 13 headlined: A MYSTERY ABOUT POE LAID TO REST; PHYSICIAN CONCLUDES RABIES KILLED WRITER. Two days later, *The New York Times* ran a similar story. By the end of the month, the news had traveled around the world: A Baltimore cardiologist had concluded that Edgar Allan Poe died of rabies, not alcohol withdrawal as was commonly supposed. Some reporters even fingered Poe's beloved pet cat, Catalina, as the culprit.

Where the press saw poetry in the rabies diagnosis—"It was an end," exclaimed *The Washington Post,* "as inevitable and as gruesome as the sufferings of his tortured characters"—Burton Pollin saw red. A professor emeritus at CUNY and general editor of *The Collected Writings of Edgar Allan Poe*, Pollin was outraged that the media had unquestioningly accepted the rabies hypothesis as fact. He fired off letters to a dozen papers in protest, indignantly defending his conviction that Poe had indeed died of too much drink.



Until September, scholars shared Pollin's view. A widowed forty-year-old poet with an international reputation and a history of alcoholism, Poe was engaged to be married again when he boarded a steamer in Richmond, Virginia, on the morning of September 27, 1849. Most scholars presume he was bound for New York, where he was to pick up Maria Clemm (his aunt and the mother of his dead wife) and return with her to Richmond for the wedding. But after disembarking in Baltimore, Poe dropped out of sight until October 3, when he was found at a tavern wearing what one eyewitness called a look of "vacant stupidity" and, in all likelihood, somebody else's clothes. According to Dr. John J. Moran, who treated him at the hospital, Poe suffered from sweating, tremors, and hallucinations. He also experienced intermittent periods of violent delirium and on October 7, after uttering the words "Lord help my poor soul," Edgar Allan Poe was nevermore.

No autopsy was performed, and Poe was buried in Baltimore the next day. Although several of his contemporaries assumed his final illness was the result of too much drink, Dr. Moran, writing thirty-five years later, disputed the notion and suggested "exposure" as the cause of death. When Kenneth Silverman, a professor of English at NYU compared these accounts in his authoritative biography *Edgar A. Poe: Mournful and Never-ending Remembrance* (HarperCollins, 1991), he speculated that both alcohol and exposure may have been factors and declared that "the cause of Poe's death remains in doubt."

> "I believe that our patient died from rabies and that his initial exposure was distant and forgotten," concluded Dr. Benitez.

Convinced that Poe had died of drink, most Poe scholars have made do without an official diagnosis. But that changed when faculty at the University of Maryland's Medical Center asked Dr. R. Michael Benitez, a cardiologist and assistant professor of medicine at the school, to diagnose Poe's case as a clinical exercise. Benitez's medical colleagues give him a dossier on a male patient—identified only as "E.P."—who was "brought to the emergency room for evaluation of lethargy and confusion" and died in the hospital. Some of E.P.'s symptoms suggested alcohol-induced delirium, but Benitez rejected this diagnosis for three reasons: According to his dossier, E.P. was reported not to smell of alcohol when he was found; he had been dry for six months; and, most compellingly, he was experiencing dramatic physical and mental oscillations. "It is unusual for patients suffering from alcohol withdrawal to become acutely ill, recover for a brief time, then worsen and die," Benitez wrote in his account of the case, published in the September issue of the *Maryland Medical Journal.*

E.P.'s erratic symptoms were, however, typical of another illness: rabies encephalitis. Benitez cited Dr. Moran's observation that the patient "drank water only with 'great difficulty'" as evidence of hydrophobia—a classic rabies symptom. "I believe that our patient died from rabies and that his initial exposure was distant and forgotten," Benitez concluded. When he presented his findings to his colleagues, they confirmed what he had already guessed—that E.P. was Edgar Allan Poe. They congratulated him on cracking the case.

Burton Pollin, however, was unswayed. What about the accounts of four contemporaries, who said Poe was in an alcoholic stupor when he was taken to the hospital? he asked in his letters to the *Times,* the *Post,* and other papers. And why had Benitez ignored Poe's history of heart trouble? Furthermore, there was no proof that Poe had been sober for six months. To the contrary, Pollin insisted, the public pledge of abstinence that Poe made less than six weeks before he died is evidence of his continuing struggle with alcohol. Finally, citing a medical encyclopedia, Pollin complained that rabies is an impossible diagnosis because Poe never mentioned an animal bite, and his body bore no evidence of an infection.

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Pollin blames his current crusade—defending Poe, the chronic alcoholic, against the sanitized image of Poe, victim of a rabid cat—on American Puritanism. "Isn't it a shame that in our culture, you have to argue that a writer of genius died of alcoholism?" he fumes.

Some Poe scholars have been quietly pleased by Pollin's public stand. "Every concrete fact that I know about the situation points to his having drunk himself to death," says Silverman. "Of course, it's possible that Poe was on this terrible personal slide and at the same time a rabid dog bit him. It would be a fantastic coincidence." But at least one Poe scholar says that he found the rabies thesis intriguing. "Poe was briefly in Moyamensing Prison, in Philadelphia," mused J. Gerald Kennedy, chairman of English at LSU and author of *Poe, Death, and the Life of Writing* (Yale, 1987). "He was in a terrible, delusive state while he was locked up. *That* might have been an occasion when he could have been bitten by an animal."

Indeed, from a medical standpoint, just because there is no record of Poe being bitten is no reason to rule out rabies. In his rebuttal to Pollin, published in the *Times* Benitez cited Centers for Disease Control statistics indicating that only a quarter of all American rabies victims in the past twenty years could recall being bitten. But Benitez admits that his diagnosis is only as accurate as the facts he had to work with. "What we have is not empirical stuff written down at the time of Poe's hospitalization," he says. "I would be more than happy to discount this theory if the information does not support it." Nevertheless, Pollin's campaign has failed to convince him. "I don't argue that Poe had no problem with alcohol," Benitez points out, "but I think this fatal illness is probably not alcohol related."

"Isn't it a shame that in our culture, you have to argue that a writer of genius died of alcoholism?"

Even if Poe's corpse were to join those of Zachary Taylor, Meriwether Lewis, and John Wilkes Booth among celebrity candidates for post-interment autopsies, it is not likely to yield any conclusive results. Rabies would be nearly impossible to prove, says Benitez, since the corpse's brain and spinal cord would have long since decomposed. As Poe wrote in "The Man of the Crowd," one of two stories in which he used the word "rabid": "There are some secrets which do not permit themselves to be told."

BLAKE ESKIN

EDGAR ALLAN POE AND CAT[illegible]

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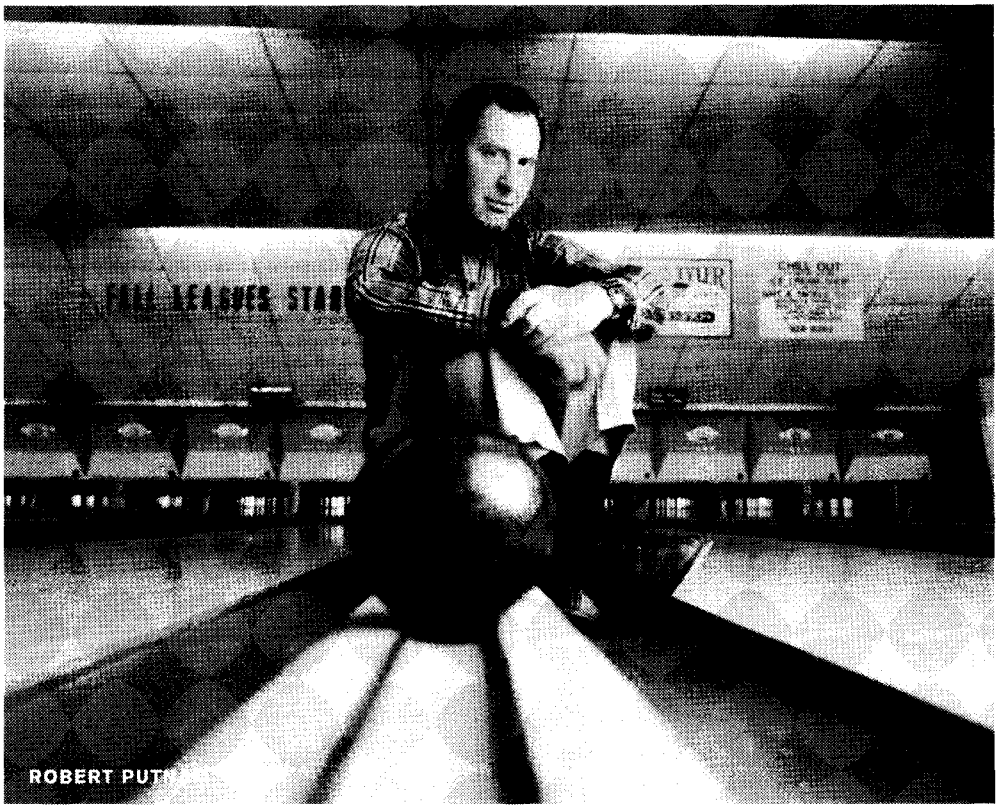
BLIND ALLEY?

ROBERT PUTNAM HAS bowled over readers from the White House to the Heritage Foundation. But has he rolled a methodological gutter ball?

Putnam, recall, is the Harvard professor of government who penned an article in the January 1995 issue of *Journal of Democracy* that bore the snappy title "Bowling Alone"—and contained the attention-grabbing argument that American participation in groups, from Elks Lodges to bowling leagues has fallen precipitously over the course of a single generation. According to Putnam, what's bad for the Elks is bad for America: Voluntary associations, he believes, are what create "social capital," the networks of trust essential for democracy to flourish. And by that measure, democracy is imperiled. This lament garnered the scholar enough celebrity to earn him an interview in the pages of *People* magazine.

Putnam presented the complete statistical brief for his case in the December 1995 issue of the journal *PS: Political Science & Politics*. But six months later, in the June issue of *PS*, the author announced a correction: Because of a computer error in the National Opinion Research Center's General Social Survey, "the entry for 'number of group memberships'...mistakenly excludes membership in 'service clubs' (such as Rotary clubs) and 'school service groups' (such as parent-teacher associations)." As a result, he



ROBERT PUTNAM

Some critics say that Robert Putnam's statistics in "Bowling Alone" are dead wrong.

wrote, the aggregate number of group memberships per capita appears now to show "only a slight decline over the period 1974–1994."

He had previously argued that group memberships declined by about 25 percent during that time. So, does a computer bug spell curtains for the Putnam thesis? Not necessarily, for Putnam's case is based on an array of other measures that all seem to line up in his favor. Individual groups like the PTA, the League of Women Voters, and the Red Cross have all hemorrhaged members, for example. The percentage of Americans who socialize with neighbors more than once a year was 72 percent in 1974, but 61 percent in 1993. And, of course, there is membership in those bowling leagues—down 40 percent since 1980. The Putnam thesis has ammunition yet.

But doubts persist. This summer, Everett Ladd, the highly respected director of the Roper Center, a survey-research clearinghouse at the University of Connecticut, published a thirty-five-page article reporting on data culled from many of the same sources that Putnam used. His argument? "Not even one set of systematic data supports the thesis of 'Bowling Alone.'" Ladd faults Putnam for some basic statistical errors (the fluctuations in PTA membership, he says, are at least partly due to changes in the school-age population); what's more, he says, Putnam just plain missed the overall pattern of the numbers. "If you ask 50 questions on any subject," he allowed when reached by *Lingua Franca*, "you can find three or four stray bullets. But here the data all point to one particular conclusion: The picture of decline is just not true."

For his part, Putnam advises the perplexed to wait for the book he's writing for Simon & Schuster. He adds, "I haven't responded to these various criticisms

PHOTOGRAPH BY PETER SERLING

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yet because I didn't want a blow-by-blow." But he has a few words for Ladd nonetheless: "There's been more than a 50 percent decline in *per-child* participation in the PTA since 1965," he says, not overall membership. And he unequivocally contests Ladd's contention about the general implications of the data on civic involvement: "To be candid, I'm a little puzzled by that claim. Some of the most dramatic evidence of civic decline comes from the Roper Center archives!"

So who's right, Ladd or Putnam? It's not that easy to tell. Chalk up part of the confusion to an irremediable frustration of survey research: You can never step in the same data stream twice. Group membership may go up, it may go down—but since the ***kinds*** of groups that people join have a pesky habit of changing constantly, making comparisons over time becomes nearly impossible.

Moreover, both supporters and critics of the Putnam thesis insist that this debate over numbers isn't even close to the whole story; "Bowling Alone" is not about polling alone. Putnam supporters, like William Galston, director of the Institute for Philosophy and Public Policy at the University of Maryland and a former Clinton aide, say Putnam deserves credit for putting his finger on a deeply *felt* anomie about civic life in America, which, declining group membership or no, is very real, and very pressing. Critics like Richard Stengel, writing in *Time*, say the syllogism that drives Putnam's argument—groups create social trust; social trust leads to democracy; therefore, groups are essential to democracy—is untenable. After all, Stengel notes, "the recently arrested Viper militia in Arizona fits Tocqueville's description of a classic American association: a small group of like-minded neighbors gathering together for a common purpose. In this case, the purpose was allegedly planning a violent assault on the government."

All this is not to mention the scholars who say Putnam ignores grassroots political groups, religions, and soccer leagues; or the fact that people now do most of their civic associating through the workplace; or that groups more often breed exclusion than they breed inclusion; or that Putnam provides cover for demagogic politicians who blame American anomie on big government; or that America isn't experiencing any anomie in the first place; or that nobody *really* bowls alone, they just don't bowl in leagues... which is, all told, a whole lot of disagreement. But then, disagreement *is* the capital of social scientists.

So social scientists seem happy to have Putnam in their league. Boston University sociologist Alan Wolfe, who plans to contest some of Putnam's findings in a forthcoming study on the American middle class, calls Putnam's work "a model of what social science should do." And Harvard professor of government and sociology Theda Skocpol, who has recently launched a research project to test her own ideas about civic engagement and American democracy, is equally grateful. She says: "He's done an enormous service by raising these questions—precisely *because* the answers he provides are inadequate."

RICK PERLSTEIN

THE EXPLOSION IN cultural studies programs at the undergraduate and graduate levels has led to the inevitable question from nervous parents: "What can you *do* with a degree in cultural studies?" Now students have an answer: counsel Dan Quayle to go after Murphy Brown and explain the meaning of *Independence Day* to Bob Dole.

Such tasks are the job of Robert H. Knight, "director of cultural studies" for the right-wing Family Research Council, and from the look of things, he's never been busier. Of late, Knight, who holds an M.A. in political science from American University, has used his skills as a student of culture to denounce gay marriage, attack the use of federal buildings for a "Gay Jubilee," and call for zeroing-out the budget for public broadcasting. "There is so much anti-family propaganda on public broadcasting," he declared, "that one might conclude that the folks at PBS and NPR are obsessed with validating nontraditional lifestyles—at taxpayer expense."

Speaking of obsessions, Knight's latest is one of his academic counterparts' own favorite subjects: the burgeoning movement of the transgendered. "This is yet another social pathology," he told *The New York Times* this past September. "This is deviant behavior that seeks legitimization in the social, legal, and political realms. It is part of a larger cultural movement to confuse the sexual roles and to usher in a relativistic mind-set concerning sexuality itself."

Curiously, no one among Knight's colleagues at the Family Research Council seems to have suggested that being a right-wing cultural studies expert might itself be an exercise in cross-dressing.

R.J. LAMBROSE

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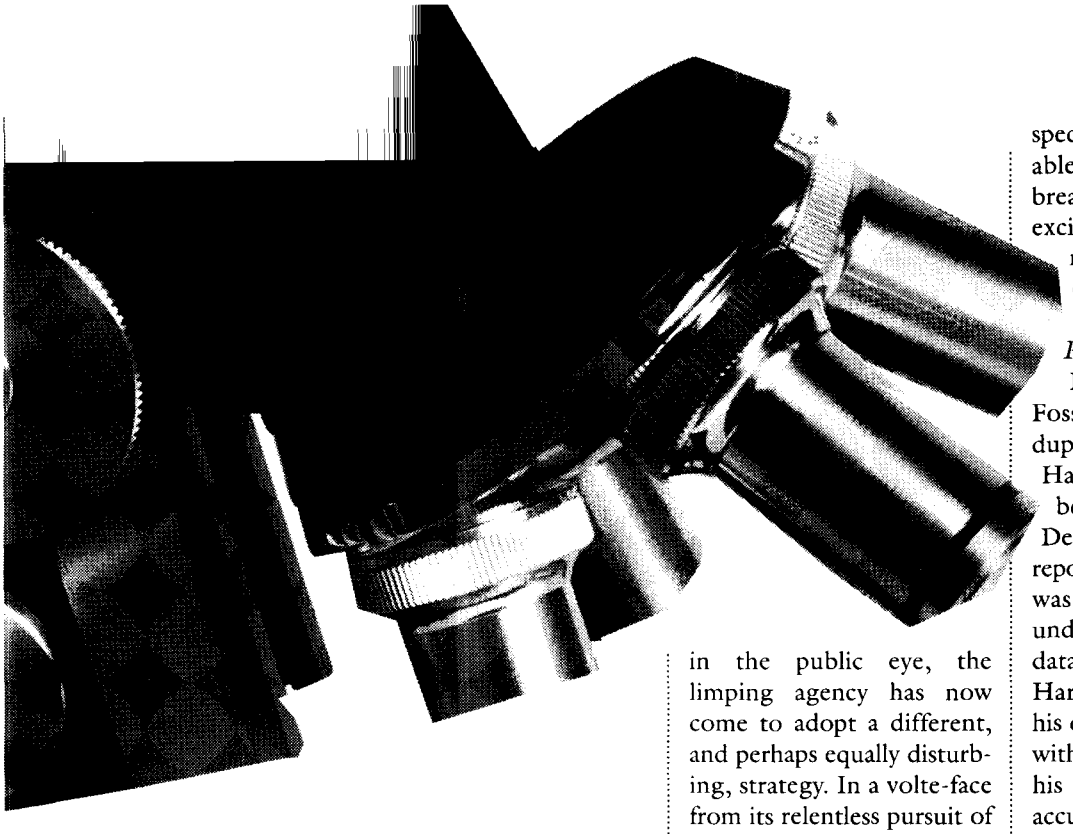

YOU'LL NEVER TITRATE IN THIS TOWN AGAIN!

PITY THE OFFICE OF Research Integrity (ORI), the federal agency created to combat fraud in the sciences. Battered by constant criticism from the scientific community over its investigation tactics, the seven-year-old agency—once robust in its pursuit of laboratory rats—appears to have lost its sense of mission.

ORI's public reputation reached rock bottom this past June, when its highly touted 1992 conviction of Tufts immunologist Thereza Imanishi-Kari was overturned on appeal. To ORI's embarrassment, an outside review panel found that Imanishi-Kari had never doctored data in a paper she co-wrote with Nobel laureate David Baltimore. Following the decision, *The New York Times* reflected widespread sentiments in editorializing that the "fiasco suggests something has gone terribly wrong" with ORI and that the agency's "awful performance" demanded a revamping of the government's role in policing science.

With ORI's inquisitorial impulses largely discredited in the public eye, the limping agency has now come to adopt a different, and perhaps equally disturbing, strategy. In a volte-face from its relentless pursuit of Imanishi-Kari (who suffered through years of investigations), ORI officials have turned to quiet, friction-free "negotiated settlements" with researchers accused of wrongdoing. With this new approach, ORI may be rapidly cleaning up its docket, but the agency risks compromising its mandate to punish researchers who misuse tax-payer funds. Two recent decisions illustrate the trend.

In 1986, Eric Fossel, then a radiologist at Harvard Medical School and at Boston's Beth Israel Hospital, claimed to have made a historic advance in cancer research. Using a complex technology called nuclear magnetic resonance spectroscopy, Fossel seemed able to detect early signs of breast cancer. The results excited the mainstream media: BLOOD TEST FOR CANCER HAS PROMISE, cheered a *Washington Post* headline.

The Office of Research Integrity has turned to quiet, friction-free "negotiated settlements" with accused researchers.

But other scientists using Fossel's technique failed to duplicate his results. Harvard and Beth Israel began investigations. By December 1994, a Harvard report concluded that Fossel was "responsible for the undisputed alteration of data." Fossel conceded to Harvard investigators that his data had been massaged, with figures altered to make his tests appear more accurate in detecting cancer than they really were. But despite persuasive evidence detailed in Harvard's report—especially its finding that data Fossel had personally entered into his computer fit his theory neatly, while raw data unreviewed by him did not—Fossel denies being the culprit. ORI investigators didn't see it that way, agreeing with Harvard that Fossel was guilty of fraud.

Fossel and the agency sidestepped a Baltimore-sized blowup, however, when they reached a written accord. According to the agreement, Fossel agrees to bar himself from federally funded research for three years but "does not accept ORI's findings of scientific misconduct." (In the past, ORI has exiled convicted researchers from grant-funded labs for as long as ten years.) Fossel, who resigned from the Harvard faculty in 1995, now lives in rural Vermont.

ORI came to a similar settlement with Andrew Friedman, an associate

PHOTOGRAPH BY CLAYTON J. PRICE

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"ORI is meting out slaps on the wrist," Hadley says. "It has no guts. It has wimped out."

professor of obstetrics, gynecology, and reproductive biology at the Brigham and Women's Hospital in Boston. Between 1992 and 1995, Friedman altered and fabricated the permanent medical records of hospital patients and made up notes describing imaginary clinical visits. In the course of ORI's investigation, he admitted that about 80 percent of the data in two published articles—since retracted—was faked. But even with this cut-and-dried case, Friedman copped a plea with ORI. According to the deal, Friedman voluntarily excludes himself from contracts and grants for three years and agrees to be supervised for just two more.

Despite his blatant falsifications—and the fact that they involved real people's medical records—the long-term consequences for Friedman may not be so dire. ORI does not notify medical boards of its findings, and Friedman's agreement stipulates that it "shall not apply to [his] future training or practice of clinical medicine whether as a medical student, resident, fellow, or licensed practitioner... unless that practice involves research or research training." The loophole is not meaningless to Friedman, who now works at a fertility clinic in Stoneham, Massachusetts. Saying he wanted to put it behind him, Friedman would not discuss his case.

Suzanne Hadley, a former acting director of the Office of Science Integrity, ORI's predecessor, calls the agency's voluntary exclusion policy "a disgusting thing," a public-relations tactic aimed at speeding up a notoriously protracted review process. (The strategy has brought ORI's much-assailed backlog of pending cases to 56, down from 169 in early 1995.) "In exchange for respondents negotiating these agreements, ORI is meting out what I regard as slaps on the wrist," Hadley says. "It has no guts. It has wimped out."

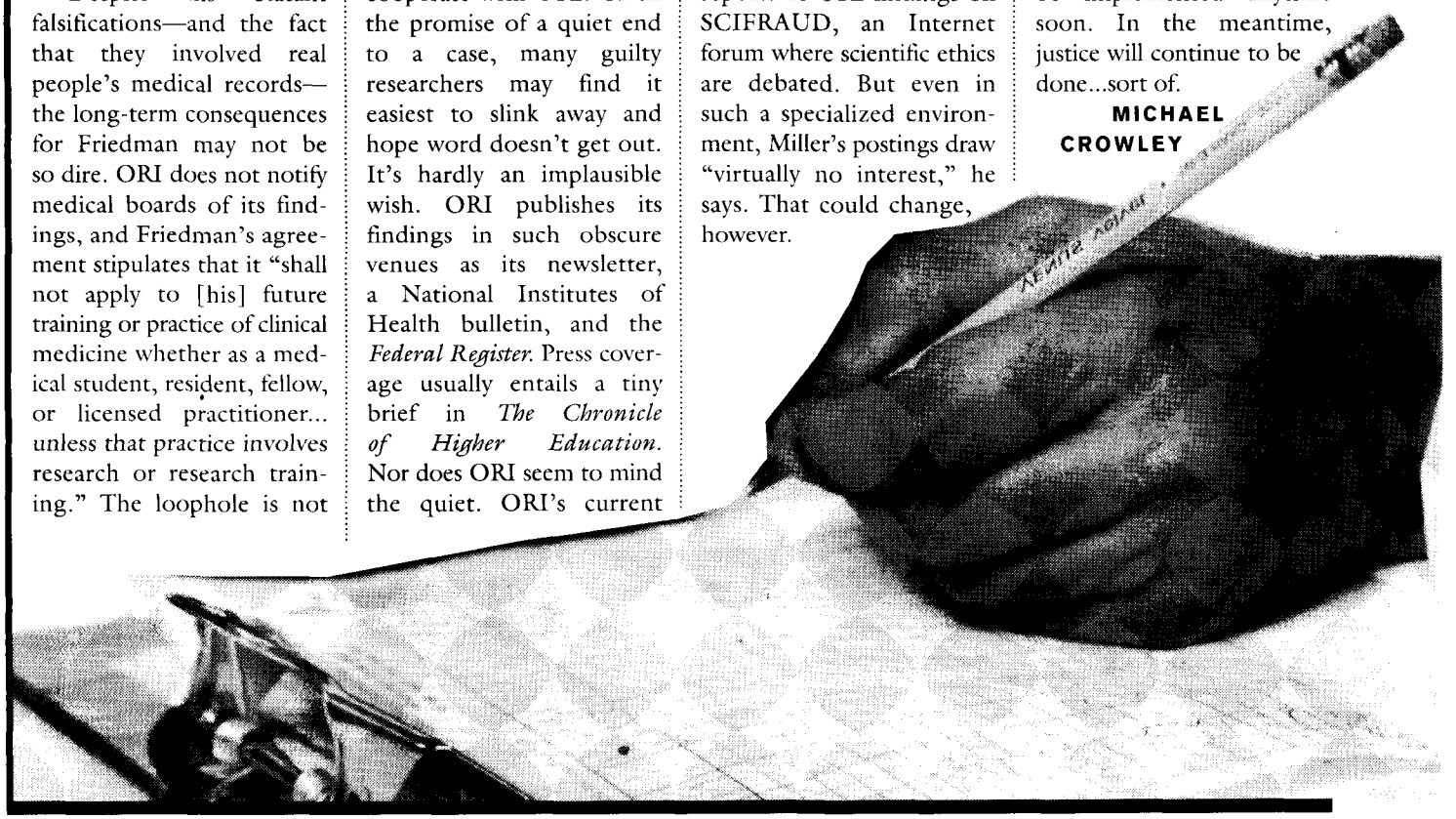
Not all agreements allow researchers to dispute ORI's charges publicly, as Fossel's did. But there are other reasons for the accused to cooperate with ORI. Given the promise of a quiet end to a case, many guilty researchers may find it easiest to slink away and hope word doesn't get out. It's hardly an implausible wish. ORI publishes its findings in such obscure venues as its newsletter, a National Institutes of Health bulletin, and the *Federal Register*. Press coverage usually entails a tiny brief in *The Chronicle of Higher Education*. Nor does ORI seem to mind the quiet. ORI's current acting director, Christopher Pascal, claims that, with the settlements, "you get the same kind of outcomes as going to trial, but it's a lot faster, and it saves resources for both parties." Indeed, all thirteen cases of scientific misconduct reported in the Federal Register by ORI to date in 1996 include the type of voluntary exclusion agreements inked by Fossel and Friedman. By comparison, of fifteen misconduct findings reported in ORI's newsletter in 1993, only three involved these kinds of settlements.

While this brand of half-justice may be flawed, it seems too few people are paying attention to care. Philip Miller, a professor of biostatistics at Washington University, in St. Louis, posts reports of ORI findings on SCIFRAUD, an Internet forum where scientific ethics are debated. But even in such a specialized environment, Miller's postings draw "virtually no interest," he says. That could change, however.

Hadley and Walter Stewart, an NIH scientist who maintains a Web page on scientific misconduct, will be unveiling a column called "Sunshine" on Stewart's page to disseminate more information about ORI's rulings.

Although shining more light on ORI may please the agency's many critics, reforming it is another matter. A congressionally appointed panel recently produced a list of reforms, many of which—like new inspections of university labs and a broader definition of punishable misconduct—were seen as too intrusive and promptly strafed by the scientific community. The proposals now languish in "under consideration" limbo. None is likely to be implemented anytime soon. In the meantime, justice will continue to be done...sort of.

MICHAEL CROWLEY



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SULLOWAY GAME

FRANK SULLOWAY'S *BORN to Rebel* (Pantheon) is the most-talked-about book of the season, and no wonder: It pulls off the stunning feat of suggesting that Noam Chomsky might be a closet reactionary. Sulloway's study, the product of two decades spent culling over half a million pieces of biographical information on tens of thousands of individuals, argues for birth order as a determining factor in shaping personality. According to Sulloway, firstborns like Chomsky—who enjoy an early monopoly on parental affection—are likely to identify with authority; so are only children. On the other hand, middle kids are compromisers; and youngest children (like Sulloway) are "born to rebel."

Sulloway, a peripatetic scholar trained as a historian of science, bases much of his argument on the careers of scholars, comparing adventurous laterborns like Copernicus and Darwin to those (usually firstborns) who resisted the forces of intellectual change. So we wondered: What might Sulloway's birth-order theory tells us about some of *today's* academic leaders? Forthwith, the results of *Lingua Franca's* exclusive (and unscientific) survey.

BLOOM BY ANDREW NELSON, CHOMSKY BY DONNA COVENEY/MIT, FISH COURTESY DUKE UNIVERSITY, FOUCAULT COURTESY PANTHEON BOOKS, GATES

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Breakthrough

WE ASKED NINE EXPERTS TO TELL US ABOUT THEIR FAVORITE NEW BOOKS ON

Arthur Frank, professor of sociology at the University of Calgary and author of *At the Will of the Body: Reflections on Illness* (Houghton Mifflin, 1992) and *The Wounded Storyteller: Body, Illness, and Ethics* (Chicago, 1995).

"My hope is that the significant medical advances of the future will not so much be in technology, but in recovering the personal qualities of caring. In ***Not All of Us Are Saints*** (Hill & Wang, 1994), **David Hilfiker** tells of leaving his medical practice in rural Minnesota to live and work among the homeless in Washington, D.C. Practicing 'poverty medicine,' he finds himself almost as powerless as his patients; confronting his 'own kind of brokenness,' he discovers new abilities to care. Hilfiker's view of medicine as a spiritual calling finds a complement in **Rachel Naomi Remen**'s ***Kitchen Table Wisdom: Stories That Heal*** (Riverhead, 1996). As a young physician, Remen says she 'had no sense of awe.' Like Hilfiker, she surrenders traditional medical power in order to claim the power of her own brokenness. Remen and Hilfiker teach physicians and ill people alike that care begins when we see others, and ourselves, with awe."

George Anders, medical reporter for the *Wall Street Journal* and author of *Health Against Wealth: HMOs and the Breakdown of Medical Trust* (Houghton Mifflin, 1996).

"If Henry Kaiser and Sidney Garfield hadn't met in the Thirties, the modern-day health-maintenance organization might still exist. But it wouldn't be as pervasive, as powerful, or as big a break from traditional fee-for-service medicine. The interplay between Kaiser and Garfield, the industrialist and the doctor—and both men of ego and vision—created the vast Kaiser-Permanente HMO network. That important story in the development of American health care is ably told by **John Smillie**'s thorough (if blandly titled) historical study, ***Can Physicians Manage the Quality and Costs of Health Care?: The Story of the Permanente Medical Group*** (McGraw-Hill, 1991). Smillie worked for years in the Kaiser system and is sympathetic to its values. Yet his research is thorough enough that both fans and critics of HMOs can find much to draw upon."

Lisa Cartwright, professor of English and visual and cultural studies at the University of Rochester and author of *Screening the Body: Tracing Medicine's Visual Culture* (Minnesota, 1995)

"In a recent *Lingua Franca*, Alan Sokal posed the question, Will theorizing about the social construction of AIDS help cure AIDS? His answer was no. In a plenary address to the 1996 meeting of the Society for Literature and Science, **Paula Treichler** offered ten reasons why Sokal should have said yes. For almost a decade, Treichler has provided some of the most incisive theorizing about the public and professional politics of HIV/AIDS. This work is collected in ***How to Have Theory in an Epidemic: Cultural Chronicles of AIDS*** (forthcoming from Duke). The essays, written during her tenure as a professor at the University of Illinois medical school, demonstrate the now broadly accepted point that the changing construction of AIDS (what constitutes this syndrome, which communities are labeled 'at risk') has tremendous bearing on both treatment of people with AIDS and research toward a cure."

Theodore Marmor, professor of public policy and management at Yale University, author of *Understanding Health Care Reform* (Yale, 1994), and co-author of *America's Misunderstood Welfare State: Persistent Myths, Enduring Realities* (Basic, 1992).

"I would recommend that those interested in health care forgo the momentary enthusiasm for all manner of nostrums about managed care, unmanaged care, integrated delivery systems, disintegrated delivery systems, etc., and turn to a book that will be worth reading in the next century. ***Managing Scarcity: Priority Setting and Rationing in the National Health Service*** by **Rudolf Klein, Patricia Day,** and **Sharon Redmayne** (Open University, 1996) has profoundly affected my thinking about health care and public management. It is a brilliantly written exposition of the experience of British authorities in allocating resources among broad categories of care—a veritable conceptual road map of the various ways health care professionals sort out who gets what, when, and why."

Arthur Kleinman, professor of anthropology and psychiatry at Harvard and author of *The Illness Narratives: Suffering, Healing, and the Human Condition* (Basic, 1989) and *Writing at the Margin: Discourse Between Anthropology and Medicine* (California, 1996).

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"Increasingly," says Kleinman, "I find books on the subject of suffering important because they extend the range of concern for the humanities and medicine from disease processes and treatments to the broader context of meanings and relationships." His favorite in this category is **David Morris's** ***The Culture of Pain*** (California, 1991). "The chapter on tragedy might just be the best account of why medicine fails in its treatment of chronic-pain patients: namely, because it fails to understand that pain, experienced not just as physical complaint but as suffering in the broad sense, is a profound challenge to meaning. Morris's analysis suggests how cultural representations and collective experiences may mediate body-self relations so that in encounters with serious illness, the moral, the political, the economic, and the medical are hopelessly entangled."

Robert Hahn, professor of anthropology at Emory, a medical doctor, and author of *Sickness and Healing: An Anthropological Perspective* (Yale, 1995).

Hahn chooses **Marcia Inhorn's** ***Quest for Conception: Gender, Infertility, and Egyptian Medical Traditions*** (Pennsylvania, 1994). "It's a remarkable synthesis of ethnography about infertile Egyptian women's attempts to have children, history of the development of Egyptian medical ideas and practices from ancient times, and contemporary political and economic analysis. What makes the book stand out is Inhorn's powerful personal sketches of the lives of the women she studies. What makes it especially relevant to anyone studying the developing world is its applied anthropology: her proposals for combining the contributions of traditional healers and modern biomedicine and for embedding both in programs that redress broader political-economic problems."

Margaret Lock, professor of anthropology and social studies of medicine at McGill University and author of *Encounters With Aging: Mythologies of Menopause in Japan and North America* (California, 1995).

Lock notes that "a steady stream of books has appeared over the past twenty years dealing with medicine as a social enterprise." The contribution of anthropologists, she says, "is noteworthy because these authors usually take a critical position about biomedicine, which, they argue, must be interpreted as historically and culturally produced. In ***The Harmony of Illusions: Inventing Post-Traumatic Stress Disorder*** (Princeton, 1995), **Allan Young** argues that PTSD is neither timeless nor intrinsically unified but that it is nevertheless painfully real for patients. Through historical analysis he shows how the idea of traumatic memory was created in the nineteenth century, and, through ethnography in a psychiatric unit, he shows how it is sustained today."

Charles Rosenberg, professor of history and sociology of science at the University of Pennsylvania and author or editor of sixteen books on medical history, including *The Care of Strangers: The Rise of America's Hospital System* (Basic, 1987) and *Explaining Epidemics and Other Studies in the History of Medicine* (Cambridge, 1992).

"We hear a great deal today," Rosenberg observes, "about something called 'the health care system'—which is usually shorthand for economic arrangements. In this one-dimensional discourse, the patient's experience disappears. But we do have a growing body of work that focuses incisively on the way in which health care institutions affect ordinary people." He singles out **Laurie Abraham's** ***Mama Might be Better Off Dead: The Failure of Health Care in Urban America*** (Chicago, 1993) and **Susanna Kaysen's** ***Girl, Interrupted*** (Random House, 1993). "Abraham's book provides a powerfully circumstantial account of an African-American family as it tries to negotiate its way through the maze that constitutes public medicine. Kaysen's is a brief but compelling account from the patient's perspective of a psychiatric hospital that can take its place alongside the classics of the genre such as Sylvia Plath's *The Bell Jar* and Hannah Green's *I Never Promised You a Rose Garden*."

Daniel Chambliss, professor of sociology at Hamilton College and author of *Beyond Caring: Hospitals, Nurses, and the Social Organization of Ethics* (Chicago, 1996) and *Champions: The Making of Olympic Swimmers* (Morrow, 1988).

"According to **Renee Anspach's** ***Deciding Who Lives: Fateful Choices in the Intensive-Care Nursery*** (California, 1993), traditional bioethics is rapidly becoming irrelevant. Under the old model, an autonomous physician struggled in the pure air of his (typically 'his') own conscience with life-and-death decisions. Now, organizational priorities dominate, and the big ethics judgments (who gets insurance? who gets surgery? whom do we try to keep alive?) are governed by rules set up by committees at huge insurance companies. This means that studying medical ethics is now the job of sociologists, and Anspach is simply brilliant in detailing the collective decision making of physicians and the folk psychology they use in dealing with families. It's a great book for learning how things really work in hospitals."

R.P.

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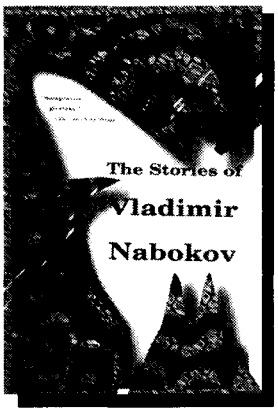

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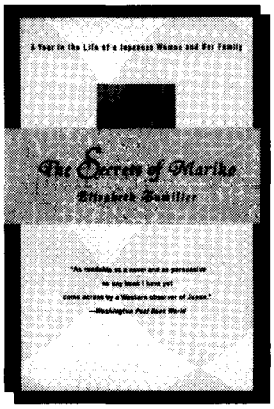

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Inside *Publishing*

FRENCH TOAST

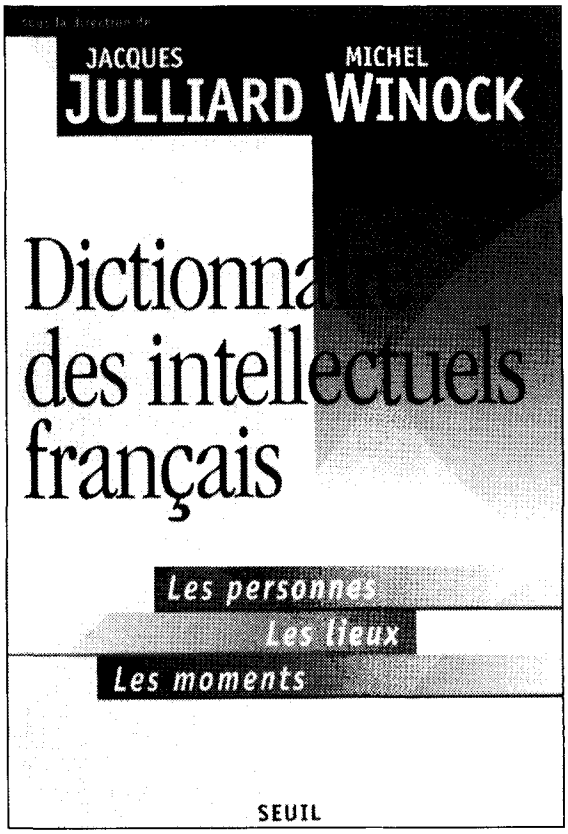
ONE EVENING THIS PAST SEPTEMBER, following yet another Inspector Maigret rerun, French television viewers were treated to a ninety-minute debate on intellectual affairs of state. Appropriately enough, the event's master of ceremonies was one of French television's most cerebral personalities—Bernard Pivot, former host of the literary chat show "Apostrophes." But Pivot may have felt somewhat ill at ease as he approached the podium that evening. For the occasion of the debate was the release of *Dictionnaire des intellectuels français*, a controversial 1,258-page, four-pound tome, edited by historians Jacques Julliard and Michel Winock and published by Éditions du Seuil. And Pivot was not in the book.

Pivot might well be vexed. Typically, it takes a resignation or death for new members to be inducted into prestigious institutions such as the Académie française or the Collège de France. In a high-speed reversal of French protocol, publication of the *Dico intello* amounts to a mass induction ceremony, and the book has become one of the most talked about of the season. A reviewer for the daily *Libération* showed just how infuriating this *Who's Who* approach can be: Why, he complained, is influential polymath Marek Halter in, and *Shoah* director Claude Lanzmann out? Why pick historian and politician Hélène Carrère d'Encausse but not feminist philosopher Elisabeth Badinter? The reviewer finally gave in to temptation and spewed off an uninterrupted list of some sixteen "forgotten" souls, intellectuals by any other name.

Julliard and Winock anticipated such reflex responses. In their introduction, they defend their project as a serious—and, one might add, from the culture that brought us the encyclopedia, perhaps inevitable—endeavor. Following other historians, they trace the emergence of the modern French intellectual to the fin-de-siècle Dreyfus affair, during which unprecedented numbers of scientists, scholars, and writers stepped into the political fray, joining militant organizations and spearheading petition drives.

Just what does it take to be a French intellectual? After heated debate, the nine-member editorial staff arrived at a formula that places activism ahead of antiquarianism: Acquire some notoriety in a field; take it to the streets; make a public stand; and you're in. A Nobel Prize isn't enough, but if you refuse such a distinction out of political conviction, à la Sartre, your chances improve. On the other hand, political commitment alone does not an intellectual make: Avid petition signers, opinion-mongers, and career politicians without proper academic credentials are out of the running, as are even the most civic-minded actors and fashion designers, whom the editors judged insufficiently involved in "activities of the mind." While the work's gender-insensitive title suggests that it excludes *les intellectuelles* on principle, the *Dico* includes forty women, from turn-of-the-century suffragette Marguerite Durand, founder of the first feminist newspaper, to novelists Marguerite Duras and Colette. And as for the potentially volatile rest of the deal—when is an intellectual

Acquire some notoriety in a field; take it to the streets; make a public stand—and you're in.



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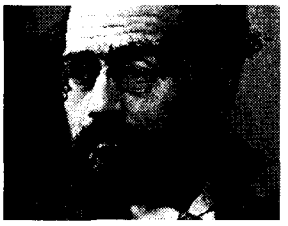

TOP TO BOTTOM: JEAN-PAUL SARTRE, MARGUERITE DURAS, EMILE ZOLA

French?—the editors opted for an inclusive policy. Julia Kristeva, who as a scholarship student emigrated from her native Bulgaria to France in 1965, is followed by Czech-born Milan Kundera (who has written his last three books in French). E.M. Cioran, the late Romanian aphorist, appears along with the Martinican poet Aimé Césaire.

Varied in ambition, the biographical entries range from fleshed-out curriculum vitae to near hagiography. But the *Dico*'s sympathies are on display throughout, perhaps nowhere more uneasily than when confronting France's reactionary past. While Sartre earns three pages of encomiums ("there is no better embodiment of the French intellectual"), anti-Dreyfusard polemicist Maurice Barrès, who gave "*intellectuel*" its first formal definition—a pejorative one—is treated with barely concealed disdain. After noting his profound influence on writers of various ideological persuasions, including Catholic novelist François Mauriac and the surrealist radical Louis Aragon, the *Dico* offers an embarrassed apology: "Barrès was a seducer, his personality was fascinating, and more than a few minds fell for his charm."

One thing that prevents the *Dico intello* from turning into an unruly shouting match is that the *personnes* are only part of the picture. There are also fascinating entries on more than 200 *lieux*, "both real and symbolic," that marked twentieth-century intellectual life: exclusive societies like the École Normale Supérieure on rue d'Ulm ("at the heart of the invention of sociology with Durkheim, home of social history with Simiand, of philosophical revival with Canguilhem, Foucault and Althusser") and repositories of specialized knowledge like the Yiddish-language Bibliothèque Medem (named after a leader of the Bund, a union of Slavic-Jewish immigrant workers). There are a half dozen entries on sentimental notions as well, from *l'intellectuel ouvrier* (the intellectual proletarian) to *cafés littéraires* (where we learn why Sartre abandoned Café Dôme for Café Flore in 1941: The Dôme was badly heated, and there were too many grey mice). The forty-nine *moments,* however, are likely to disappoint: The entry on the Dreyfus affair clocks in at twenty pages, but seventeen of them are devoted to listing names of pro-Dreyfus petition signatories.

Liveliness, however, Julliard and Winock would have us believe, is beside the point. The dictionary's larger purpose, they argue, is to consolidate a recent trend in French historical study, one that moves away from "the masses who make history" and back toward "elites" of all types, "the most visible actors of history." This rejection of *Annales* school-style populism may attract criticism from some. Then again, perhaps Pivot should take heart at the book's attention to individual reknown. According to a *Dico* entry called "Intellectual Award Winners in the Press," when the newsweekly *L'Événement du jeudi* asked a seven-hundred-member jury in 1989 to name the "five living persons who best incarnate intellectual power," it came up with a two-way tie for first place: Claude Lévi-Strauss and—you guessed it—Bernard Pivot.

DEREK SCHILLING

THE GROUP

WHEN FIRST-YEAR STUDENTS AT GEORGETOWN Law School open their civil procedure casebooks, they find, among drier documents, a murder mystery titled "A Jury of Her Peers." Written in the Twenties by radical writer Susan Glaspell, the short story concerns two women, gathered in a kitchen, who deduce—by intuition, empathy, and attention to such clues as a crazily stitched quilt—what the male investigators upstairs do not (or cannot?) comprehend. The victim's wife, the women mutually conclude, murdered her abusive husband in self-defense; they silently agree not to report the evidence they have discovered.

The inclusion of this story in Georgetown's curriculum was inspired by *Women's Ways of Knowing* (Basic), the pathbreaking 1986 "difference theory" polemic co-written by educational psychologists Nancy Rule Goldberger, Jill Mattuck Tarule, Blythe McVicker Clinchy, and Mary Field Belenky. In the decade since *WWK* first presented a

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feminist ode to women's intuition, the book's core concepts (like "connected knowing," which the Glaspell story is meant to illustrate) have been stitched into the fabric of academia. The debate continues, however, over the quality of the pedagogical needlework. A new Basic Books anthology, *Knowledge, Difference, and Power*—edited by the same foursome that authored *WWK*—grapples with the work's controversial legacy. The collection is being published in tandem with a tenth-anniversary edition of *WWK,* which includes a new preface by the authors.

The original book was written in a unified voice, using a collaborative process the authors termed the "pajama party model." Influenced by psychologist Carol Gilligan's work on women's moral reasoning, the *WWK* quartet originally set out to challenge psychologist William Perry's model of educational development (which was based on an all-male sample) by interviewing women about their learning processes. Their conclusions? Few women fit into a linear, abstract, "masculine" model of reasoning; their subjects preferred to collaborate rather than argue; many women felt stymied by classroom models that ignored personal experience. In response, the authors set up a hierarchy of five female "ways of knowing"—from "silence" to "constructed knowledge"—and made the case for an educational system that responds to these alternative learning styles.

The authors got more than they bargained for. The *WWK* paradigm, so carefully framed as "not fixed, exhaustive, or universal" in the book's introduction, has been taken as gospel by many enthusiastic educators. Small Roman Catholic colleges for women, in particular, have seized on the book's ideas, often replicating the categories as so much received knowledge. Ursuline College in Cleveland models its core curriculum on the book. And at the Marymount College in Tarrytown, New York, mathematics professor Maryam Hastings sums up her teaching philosophy as follows: "Boys are better at playing games and like to bait each other. Girls like to help each other learn."

Opponents of the book, such as Indiana University historian Noretta Koertge, bridle at these generalizations, arguing that *WWK* has helped inspire a retreat from logic and reason and encouraged female students to wallow in their own subjectivity—attempting to dismantle the master's house, so to speak, by blunting his tools. "*Of course* people have different ways of learning," says Koertge, "but the point should not be to learn in the way that feels 'most natural,' it should be to expand your repertoire. The message here is that, if women have difficulty with a science course, it's because it's sexist!"

In fact, *WWK*'s impact has been particularly strong—and controversial—in the fields of science and math. Programs such as Mt. Holyoke's SummerMath have had success using the book's recommendations (such as collaborative group learning) to reach previously math-phobic female students. And at the theoretical level, the book has been a guiding force for feminist attacks on the scientific establishment. Critics, though, complain that the implication that "separate knowing" (abstract, argumentative) is masculine has been repeatedly used to slag female intellectuals as "male identified."

MIT science historian Evelyn Fox Keller is quoted on the original back cover of *WWK,* lauding it as "a wonderful book that [demystifies] the alienation many women feel in the world of words, abstract ideas, and logic." When contacted by *Lingua Franca,* however, Fox Keller expressed her concern that the book's impact in academia has been largely negative. "My fear is that it can be read as reinforcing gender stereotypes," she says. "Women in science often misinterpret these arguments as all-too-familiar forms of coercion to think in stereotypically feminine ways." (Goldberger responds with bemusement, "It seems like all of us who got lumped in with the essentialist stuff feel someone *else* made a

CLOCKWISE FROM TOP LEFT: MARY FIELD BELENKY, BLYTHE MCVICKER CLINCHY, NANCY RULE GOLDBERGER, JILL MATTUCK TARULE

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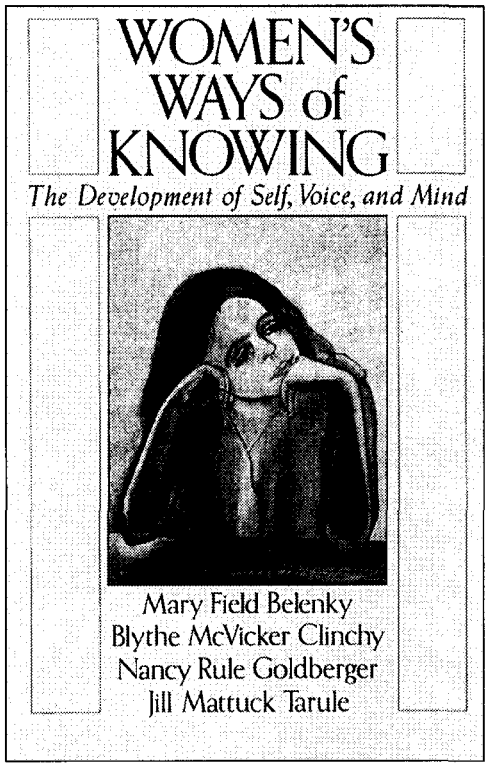

mistake—Fox Keller blames us, we blame Carol Gilligan!")

The *Knowledge, Difference, and Power* anthology tackles these debates in some surprising ways. For one thing, the individual authors emerge from the first book's plural narrative and differ strikingly in their tenth-anniversary perspectives. Blythe McVicker Clinchy's essay makes a spirited defense of "connected knowing" as a high-level form of critical thinking, detaching it from its clingy younger sister "subjective knowing." Nancy Rule Goldberger, on the other hand, topples the implied hierarchy of the developmental stages, presenting them instead as various "strategies." The essays do share one thing in common: Each tries to refute the charge of essentialism—that generic gender studies *j'accuse!*—though even defenders acknowledge *WWK*'s title invites the charge. (Goldberger, for one, now wishes they had simply titled it "Ways of Knowing.")

The new essays will likely reinvigorate both fans and foes of the original *WWK*. Does it reinforce clichés about female fuzzy-thinkers or reclaim powerful tools of understanding for both men and women? Is it "myopic" white middle-class feminism, as UC-Berkeley women's studies professor Carol Stack suggests, or has it empowered older working-class transfer students, the view of Ursuline's director Celeste Wiggins? The jury of the book's peers, unlike the women in Glaspell's tale, is unlikely to reach a unanimous verdict.

Other courtroom listeners, on the other hand, recently have gotten an earful. Earlier this year, expert witnesses for the Virginia Military Institute and The Citadel (those bastions of feminist pedagogy) brandished *WWK* on the stand as evidence that Shannon Faulkner et al. would better "maximize their potential" at a more nurturing, cooperative military school. Following the testimony, one Fourth Circuit judge allowed as a "finding of fact" the VMI team's statement that "men prefer adversative environments," while women place "greater emphasis on relationships and cooperation." Sound familiar? Not so fast, groans co-author Jill Mattuck Tarule, who defends *WWK* against this kind of "bipolar, simplistic, wrong-thinking" interpretation. "It's been reduced to 'Women want touchy-feely and *only* touchy-feely,'" she laments. "That's not what we were saying at all."

EMILY NUSSBAUM

AT HOME WITH HERMAN MELVILLE

WITH THE PUBLICATION THIS MONTH OF the 900-page first volume of Hershel Parker's *Herman Melville* (Johns Hopkins), the nineteenth-century American writer has finally got a biography of leviathan proportions. Parker, a longtime Melville scholar and English professor at the University of Delaware, has spent years transcribing and dating all manner of Melville-related documents—a Bartleby with laptop and lit magnifier. "It's the only way to get things right," he explains. "Unless you do that, there's no hope." While Parker's long paragraphs can be tough going, and some of his claims may elicit strenuous dissent, his thoroughness has nonetheless resulted in a provocatively original portrait of the author.

The popular view of Melville as an aloof, alienated figure in a predominantly female household has been undergoing revision for years, thanks in part to the Augusta Papers, a cache of letters and family documents belonging to Melville's sister that was discovered in the early Eighties in an upstate New York barn. Parker uses Augusta's mementos, along with other old and newly discovered papers, to show

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that Melville was heavily entangled in his family's web. His seven siblings appear for the first time as distinct personalities who exercised a pull on Melville's own; and his supposedly imperious mother, Maria Gansevoort Melville, becomes considerably more sympathetic in light of the story Parker tells of how her charismatic but misguided husband slowly squandered her fortune and died, leaving her a penniless widow with eight children.

Most dramatically, Parker revises a notion that he himself advanced in his note to the authoritative 1988 Northwestern University Press Newberry Library edition of *Moby-Dick* (which he edited with Harrison Hayford and G. Thomas Tanselle): namely, that Melville struggled to write his masterpiece in the winter of 1850–1851 in the new family home near rural Pittsfield, Massachusetts, amid a barrage of demands on his time by the sisters, mother and wife who "loved him but imperfectly understood his needs as a writer." Parker now suggests that Melville's domestic difficulties may have been of his own making, since he forbade any of the women in the household to drive the apparently docile family horse. As a result, each time anyone needed to go to town, visit nearby cousins, or catch a train, work on *Moby-Dick* ground to a halt. Finally, in mid-January 1851, after protracted negotiations and some sharp words about Herman's reckless driving, "he did the only thing he could do if he were to get any work done on the book," Parker writes. "He suddenly lifted his prohibition against women driving Charlie." Augusta Melville's words on the matter to her sister Helen are revealing as to who felt trapped by whom in this household: "As you may imagine we are all highly delighted at the idea of being able to drive off whenever we have an inclination to taste the fresh air.... Now we shall be quite independent."

Money and sex—a lack of the former and a perceived surfeit of the latter—appear to have

PORTRAIT OF HERMAN MELVILLE BY MAURICE SENDAK

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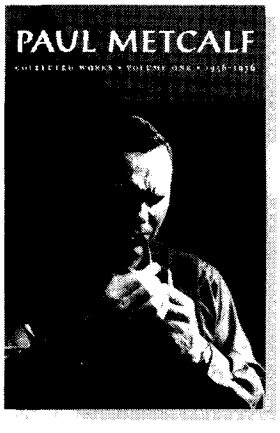

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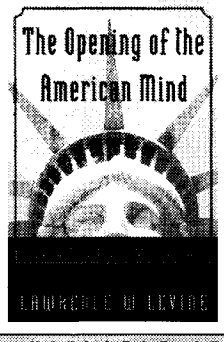

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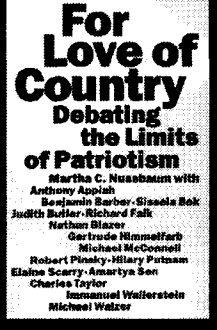

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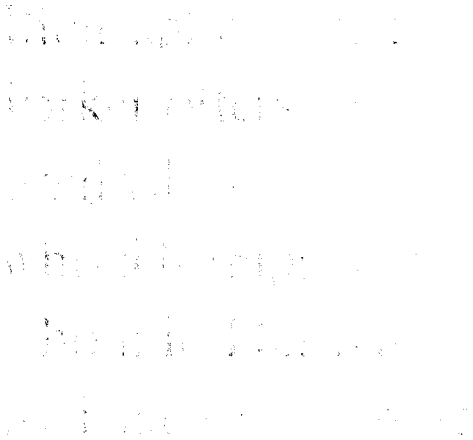

shaped Melville's life even more than previous biographers and critics have suggested. "I don't think we've ever really understood just how serious a situation Herman was in when he wrote the famous words, 'Dollars damn me,'" says Parker, who is particularly good at reconstructing the financial mess that dogged Melville his entire life. As for sex, his biographer is less interested in Melville's behavior than in the erotic impression he made on his readers. "For some years after the publication of his first book [*Typee*]," Parker hazards, "Melville was nothing less than the first American literary sex symbol." In 1847, an appalled American critic lobbied for the excision from *Typee* of "some of those glaring facts respecting his habits of gross and shameless familiarity not to say unblushing licentiousness, with a tribe of debased and filthy savages of Marquesas." As is often the case, however, complaints fell on deaf ears. Soon enough, Melville found himself referred to by readers, reviewers, and even family members, as "Typee," a designation that Parker says became shorthand for the sort of ripe sexual exoticism that could be read between the lines of the novel.

According to Parker, many women (as well as men) were taken with the glow of sexual experience that *Typee* bestowed on its author. In a letter to Augusta, for example, a Mrs. Ellen Astor Oxenham of England attempted to parlay her acquaintance with his sister into an introduction to Melville: "You know I long to see you & *Typee*.... Typee, you dear creature, I want to see you so amazingly." His habits of wearing loose, flowing clothing and maintaining his sailor's swagger only added to Melville's sexual mystique through the years. Parker concludes—perhaps unaccountably—that the author must have been disturbed by his steamy reputation and "the burden any intelligent male celebrity feels when he is perceived only in terms of his past sexual adventures and his present physicality."

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Given that the first volume of Parker's biography ends with the publication of *Moby-Dick* and that Melville spent the remainder of his life in retreat from public life, it's something of a surprise that the second volume, due out in 1998, will be equal to the first in length. Parker balks at the suggestion that there's less to say about the latter half of Melville's life. "Even more than the first volume, the second introduces a whole new Melville," he insists. "There are things people just didn't know until recently." Among Parker's important new sources are a wealth of scribbled-in volumes once owned by Melville that have turned up recently and that played a significant role in Melville's later years, when he sought the companionship of books to a greater degree. "The marginalia are just extraordinary. And we've

AUGUSTA MELVILLE

located things like Melville's Milton and another translation of Dante that no one had any idea still existed," Parker explains. In another recent study, *Melville and His Circle: The Last Years* (Georgia), William Dillingham of Emory University also gives overdue attention to the older Melville's prodigious reading. But while Dillingham claims that Melville's "circle" in "perhaps the most nearly solitary era of his life" was almost exclusively comprised his beloved books, Parker promises that volume two of his biography will show that Melville was not a loner. Yes, he did avoid public life and was described as a shy silent customer at bookstores. But he remained in close contact with family, especially his sailor brother, Tom. In the decade before his death in 1891, he won the praise of British admirers and even a few Americans. Melville was no longer the swashbuckling youth known as "Typee"; but for all that, says Parker, he was "not an isolato in his last years."

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THE SORROWS OF YOUNG WALTER

IN THE EIGHTIES, MECHANICAL REPRODuctions of Walter Benjamin's work were everywhere. The German thinker's provocative, if often cryptic, meditations on the relationship between art and technology, his reworkings of Marxist cultural theory, and his insights into German Romanticism served as catalysts for a seemingly endless number of articles and dissertations in film studies, comparative literature, and other fields. Yet two things stand out about Benjamin's influence in America: It was based on a relatively small number of texts, since very few of his writings had been translated into English, and it was often based on a superficial acquaintance with his work.

Now all that may change. This month Harvard University Press will publish its first volume of Benjamin's *Selected Writings*. The series, which will also include the first full English translation of Benjamin's enigmatic study of the Paris Arcades, is under the general-editorship of Princeton German professor Michael Jennings. Critics have often regarded Benjamin as either a doctrinaire Marxist or an abstruse mystic. With these volumes, such single-minded readings of the dense and complicated German critic should be less easy to sustain.

Why Benjamin now? Lindsay Waters, executive editor for the humanities at Harvard University Press, argues that it is precisely the range and unpredictability of Benjamin's writings that make him relevant at a time when cultural theorists are rethinking their aims. "You have people trying to figure out the relationship between philosophy and literature, people in cultural studies trying to figure out what cultural studies is," he says. "Benjamin is someone who matters to this, because he offers us a chance to understand how modern artworks really work. If people think theory is something up in the clouds, they're going to be disappointed. But who wants it to be that?"

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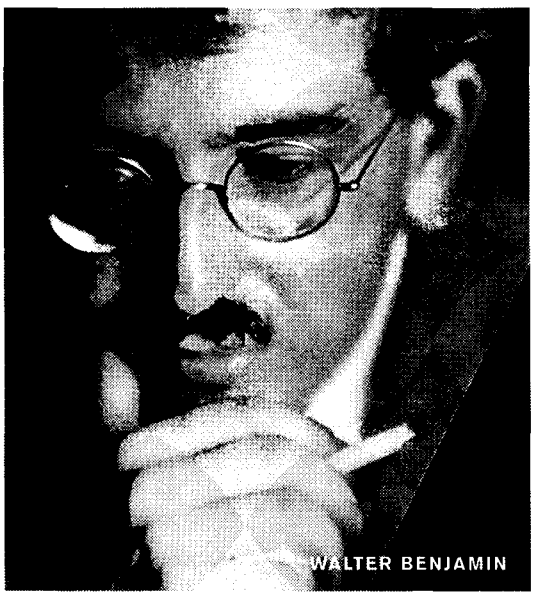
These days, almost no one, apparently. "I think there's a feeling that the hallmark figures of what has come to be known as theory need to be reexamined," says Eric Banks, senior editor of *Artforum*. "Ten years ago, people felt theory offered a lot of tools to rethink some basic problems. Now there's a real sense of a lack of direction, and this is a kind of back-to-basics movement within theory." The Harvard series, coupled with the New Press's forthcoming three-volume edition of writings by Foucault and Stanford's projected publication of the collected works of Theodor Adorno, can be seen as part of an attempt to revisit the foundations of cultural studies in order to determine where the field might go next.

In this respect, *Volume One: 1913–1926* of Benjamin's *Selected Writings,* which appears this month, is an auspicious beginning, introducing American readers to a plethora of previously untranslated essays and fragments from Benjamin's twenties and early thirties. It shows us the critic as he first comes to grips with many of the problems that would preoccupy him throughout his career: messianism, the philosophy of history, the relationship between language and the world, the aura that surrounds the work of art.

Though he was famously skeptical of the idea of progress, it's impossible not to consider Benjamin's development over the thirteen years covered in chronological order by the first volume. The pieces written when he was a leader of a radical German youth group, for example, reveal a brash young man full of confidence and lofty ideals. Pitting German youth against middle-aged "philistines," he writes, "We, however, know...that truth exists, even if all previous thought has been an error. Or: that fidelity shall be maintained, even if no one has done so yet." Even during this early phase, no subject is beyond his scope. He tackles "language as such" and sets out to define the "program of the coming philosophy"—this at the ripe old age of twenty-six.



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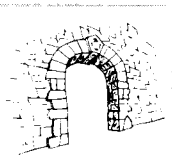

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The later pieces show a writer whose optimism has been severely tempered by the failure of the radical youth movement, the terrors of World War I, and his quarrels with the German academy. "One-Way Street," the last piece in the volume, is a melancholy collection of fragments on urban life, a Surrealist meditation on the detritus of the everyday. Its subject matter ranges from banknotes—which Benjamin sees as capitalism at its most naively earnest, "ornamenting the façade of hell"—to postmarks—which he reads as an occult language of blessings and curses.

For many readers, this kind of scrupulous attention to detail, this sense that everything can be made to speak, explains Benjamin's lasting force as a writer. His hermeneutic skill is nowhere more evident than in his essay on Goethe's *Elective Affinities,* the most important previously untranslated article included here. He confronts the novel from several perspectives, using it to illuminate the institution of marriage, the morality of love, and the project of artistic creation. At the same time, the essay offers a powerful—and frankly mystical—image of criticism itself. For Benjamin, the critic is an "alchemist," confronting the work as it continues to burn instead of merely sifting through "the heavy logs of what is past and the light ashes of what has been experienced." The moral responsibility of the critic, says Benjamin, is to tend the fire, to keep the work from dying.

Waters is enamored of the alchemical metaphor, since it exemplifies not only what Benjamin does at his best but Harvard's goal to expose the broadest possible audience to his work. "This guy's ideas aren't just for scholars," says Waters. "We're trying to make sure this stuff doesn't remain esoteric lore." Esoteric much of the work is, but its originality inspires. If cultural studies is headed back to basics, Benjamin's luminous musings are a rewarding place to start.

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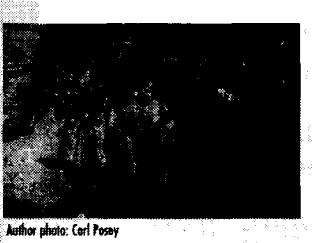

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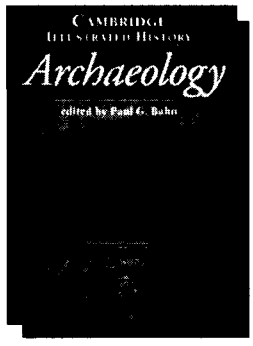

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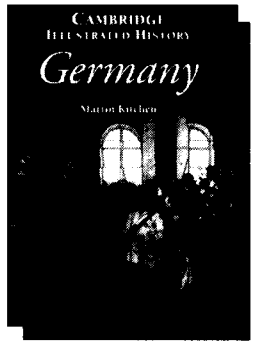

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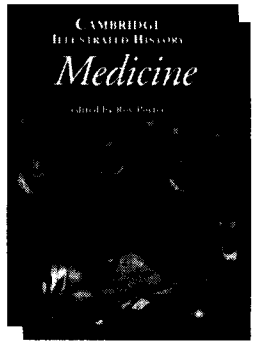

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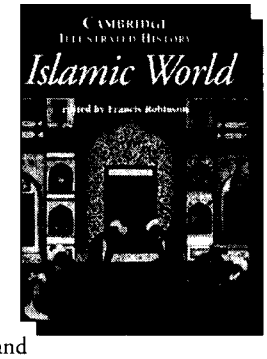

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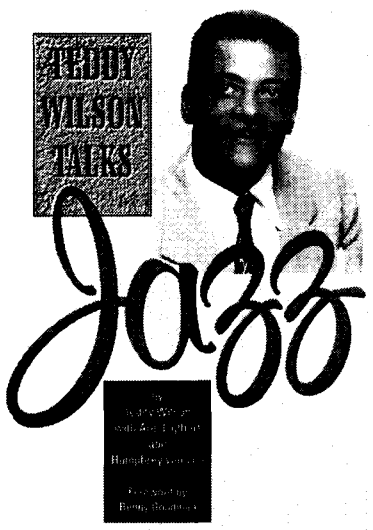

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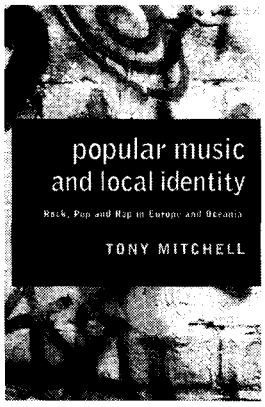

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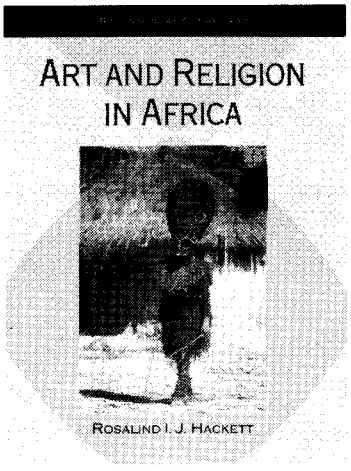

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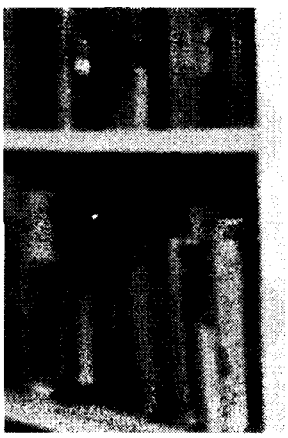
GENOVESE'S MARCH



THE RADICAL RECONSTRUCTIONS OF A SOUTHERN HISTORIAN

EUGENE GENOVESE DIDN'T WANT TO BE an intellectual. In fact, he didn't even want to go to college. At the age of seventeen, the future historian and academic controversialist was a member of the Communist Party in Brooklyn and training to be a trade-union organizer. He wasn't looking to be anything else. "I really wanted to be an organizer. And believe it or not, I was very good at it," he says. "In fact, I was such a whizbang as an organizer that they made an exception for me and let me join the Party before I was eighteen."

All Genovese wanted was to organize, but his father insisted on college, and the Party agreed. "My Party comrades said a college education would be a useful tool," he recalls. "So I went, but I knew I was going out there to be a Party organizer, a union organizer. I was a working-class kid, and I was rather anti-intellectual. As far as I was concerned, intellectuals were

BY **JAMES SUROWIECKI**

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people who talked a lot, and when they went in to do a job they screwed up."

Whatever the Party might have wanted, Genovese did go on to become an intellectual, albeit a persistently unconventional one whose work has made him among the most esteemed figures in his profession, and among the most unpopular. His first book, *The Political Economy of Slavery* (1965), startled liberal historians of the American "consensus" by insisting that the antebellum South had little in common, culturally or economically, with the market-driven North. And his second, *The World the Slaveholders Made* (1969), offered a provocatively sympathetic account of George Fitzhugh, the old South's leading proslavery apologist, while investigating the relationship between the South's economic system and its dominant cultural values. With these works, Genovese almost single-handedly made Marxist history respectable, to the point that C. Vann Woodward would write in 1971, "The arrival of Eugene Genovese on the American academic scene marks a significant change." But it was the publication of *Roll, Jordan, Roll,* in 1974, which brought Genovese the greatest renown.

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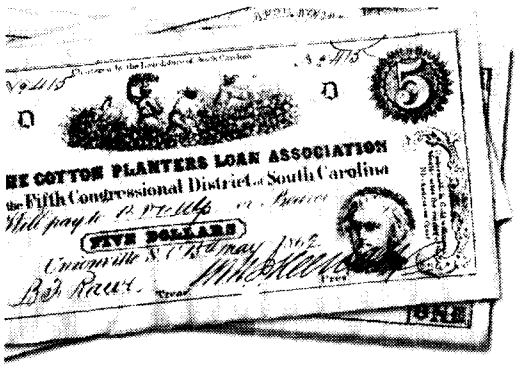

OVER THE YEARS, GENOVESE HAS MOVED FROM THE MILIEU OF THE COMMUNIST PARTY TO THE MILIEU OF SOUTHERN CONSERVATIVISM WHILE REMAINING VERY MUCH THE SAME MAN.

With sweeping drama and detail, Genovese showed how the plantation system was shaped by the slaves as well as the slaveholders, and depicted a highly complex slave society, which depended upon both accommodation and resistance to the master class. In doing so, Genovese laid to rest the notion that slaves had been so brutalized by their experience that they were unable to develop a culture of their own.

Roll, Jordan, Roll remains among the most widely read works of American history. But Genovese himself is no longer the central figure among historians that he once was. His long journey from an uncompromising Marxism to an equally uncompromising brand of cultural conservatism has brought him to the periphery of his mostly left-of-center profession. His recent scholarly writings are unfamiliar to many historians, and even his earlier work seems in danger of being eclipsed by his bitter polemics against political correctness and multiculturalism in the pages of *The New Republic, The National Review,* and elsewhere. Genovese, who is now retired from his position at the University Center in Atlanta, remains a serious historian, and the upcoming publication of *The Mind of the Master Class,* the history of the slaveholders he and his wife have been working on since the early Eighties, should remind everyone of that. But at the moment, "historian" seems not to be the first word that comes to mind when his name is mentioned.

"I think that there's a whole generation of scholars who were not there in the late Sixties and the Seventies who don't even want to look at *Roll, Jordan, Roll* because of Genovese's later political positions," says Robin Kelley of NYU. "I think the book is brilliant, but when I tell people that *Roll, Jordan, Roll* was for black history what E.P. Thompson's *The Making of the English Working Class* was for working-class history, they look at me like I'm crazy."

And what are the recent political positions that have made Genovese's work so hard to see? One might begin with his most controversial essay of recent years, "The Question," which appeared in *Dissent*'s Summer 1994 issue. The article was a public recantation of Genovese's longheld Marxism and a broad indictment of the Left for its willingness to tolerate the crimes of Stalin and Mao and for its refusal "to subject our basic premises to stern review." It was also, and perhaps more significantly, an attack on multiculturalism, feminism, and political correctness, all of which Genovese depicted as dominating "deranged and degraded college campuses."

From there, one might look at Genovese's passionate defense of Dinesh D'Souza's *Illiberal Education*, in which he lamented "the atrocities that ravage our campuses," labeled political correctness "a new McCarthyism, in some ways more effective and vicious than the old," and, most strikingly, called for the "unleashing [of] counterterrorism against cowardly administrators and their complicit faculty." Then there are his many essays seeking to rehabilitate the importance of Christianity for any serious politics, claiming greatness for any number of Old South intellectuals, defending the doctrine of states' rights, and attacking what he has called the "reigning moral degeneracy and irresponsible individualism that are paraded as 'alternate life-styles.'" On top of this, place the seemingly endless series of stories circulating in the academy about Genovese's alleged temper, his vindictiveness, and his ideological absolutism, and Genovese's marginalization from the academy comes to seem more inevitable than surprising.

Still, the common view of Genovese as an embittered reactionary is hardly a complete or accurate one. His recent essay collection *The Southern Front* (Missouri, 1995) contains an elegant and thoughtful defense of Communist historian Herbert Aptheker and a respectful call for some form of black nationalism. And perhaps most importantly, Genovese's abandonment of socialism has not made him a partisan of the free market: "I...am no more enamored of capitalism than I ever was," he wrote in 1994, in calling for "one or another form of social corporatism." Genovese's story is not, then, the story of how a committed socialist evolved into a *Wall Street Journal*–style pundit. It's the story of how a contentious and restless intellectual moved from the milieu of the Communist Party to the milieu of Southern conservatism while remaining very much the same man.

EVEN TODAY, Genovese uses the word "bourgeois" as an epithet. Born in 1930, he grew up in the working-class neighborhood of Bensonhurst in Brooklyn. His father, Dominick, and his mother, Lena, were both the children of immigrants from Sicily. Eugene and his brother Bob were the only Italian kids on their block who didn't speak Italian, though. Their father refused to teach them.

Dominick Genovese worshiped FDR, and though he was not a radical, he was, in Eugene's words, "proud of being a working man, and he hated the bosses." His son shared those feelings. "Look, I grew up in a house that was very class-conscious," he says. "And as an eight-year-old kid, I hated the bosses with a passion that only an eight-year-old kid can feel, and it took many years to overcome it." That Genovese and I are sitting in the comfortable living room of his elegantly furnished Atlanta home as he tells me this seems at once incongruous and yet appropriate. After

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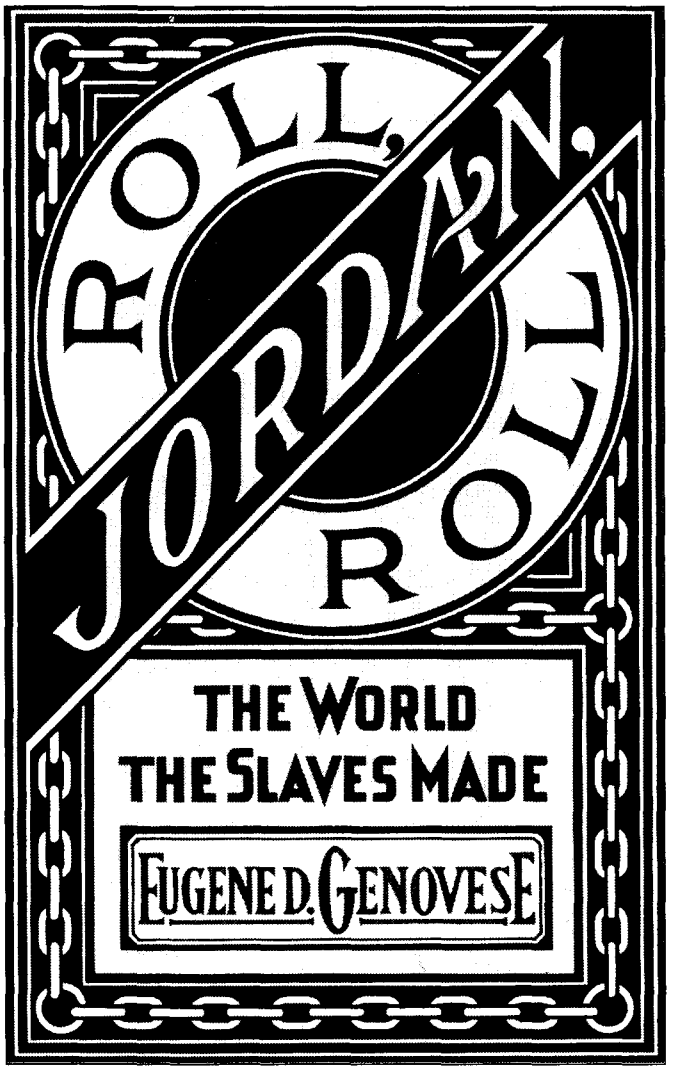
all, membership in the working class has never been something American parents have sought to pass on to their children.

Given Genovese's background, the Communist Party had little trouble convincing him to join. He left the Church, started going to nightly meetings of the Communist front organization American Youth for Democracy, and spent the summers running floating picket lines in Manhattan's fur district for Party unions. "We had to send in flying squads to keep the places closed," he says. "I was just a kid, but I was told, 'Nothing goes in and nothing goes out. We don't want to hear any excuses, and if you wind up in jail, we know nothing about it.'" The clarity of that approach must have appealed to Genovese. No complaining was allowed. Everyone was expected to do the tasks they had accepted responsibility for. No one held your hand. Party organizing was the same way.

So, too, was college. Genovese entered Brooklyn College in 1948, and he still speaks of his time there with reverence. "Brooklyn College was mainly working- and lower-middle-class kids, and boy, it was good," he says. "Most of the students were hard-driving, and it was full of professors who were slave drivers. They were magnificent. They were there to shake you up. They were there to create the most hostile environment possible, and anyone who whined about it would have been thrown out."



Initially, Genovese spent as much time politicking as he did studying. In 1948, as the Cold War began to alter the fabric of American life, Genovese was an open member of the Communist Party, serving on the College Council as the Party's official spokesman. In 1950, though, his political career fell apart precipitously when he was expelled from the Party. Genovese had violated Party discipline, and in retaliation, charges of "Anti-semitism" and "white chauvinism" were hurled against him. Julius Jacobson, a classmate of Genovese's who remembers him as "the leading intellectual Stalinist on campus," says that "the whole thing was the usual Stalinist frame-up." He adds: "God knows what was behind it."

Genovese, for his part, remains understanding of the Party's decision. "I zigged when I should have zagged," he says. "The Party was taking an ultra-left line, and I knew it was suicidal. But look, I was a very neurotic kid, and I behaved in a very undisciplined, even childish way. I wouldn't have respected them if they hadn't booted me." At age twenty, Genovese's career as an organizer was over. His friends and comrades stopped talking to him. "It was traumatic," he says. "I was a dedicated young Communist, and this was like being excommunicated from the Catholic Church."

The excommunication, though, freed him to become an academic. By his senior year, the former anti-intellectual had decided to become a historian. The distinguished economic historian Hans Rosenberg, who despised Marxism but nonetheless respected Genovese's commitment to it, convinced Genovese that the Southern slaveholders represented a perfect case study of "how a ruling class really rules," and that the South therefore was the ideal place to figure out if a Marxist analysis could really explain what it was meant to explain.

In the early Fifties, Genovese served briefly in the U.S. Army, where he passed much of the time teaching himself Italian by reading Gramsci. When the army purged itself of political undesirables following the Army-McCarthy hearings, Genovese was hastily given a general discharge (which was later upgraded to an honorable one). In 1955, he entered Columbia on the GI Bill, where he worked with the historian Frank Tannenbaum, whose book *Slave and Citizen* was already an acknowledged classic. Astonishingly, Genovese turned in a manuscript of more than 600 pages for his dissertation on the Southern master class and saw it rejected, and then went back and wrote a substantially different one. "The story was that there were two faculty members on the committee who said they would not sign any Marxist dissertations," Genovese says. "But David Donald and Richard Morris also said that I was trying to run before I could walk. Modesty was not one of my strong points." Eventually, the reactionaries were removed from the committee, and the second version of his dissertation was accepted. Because of his onetime Party membership, Genovese never expected to get an

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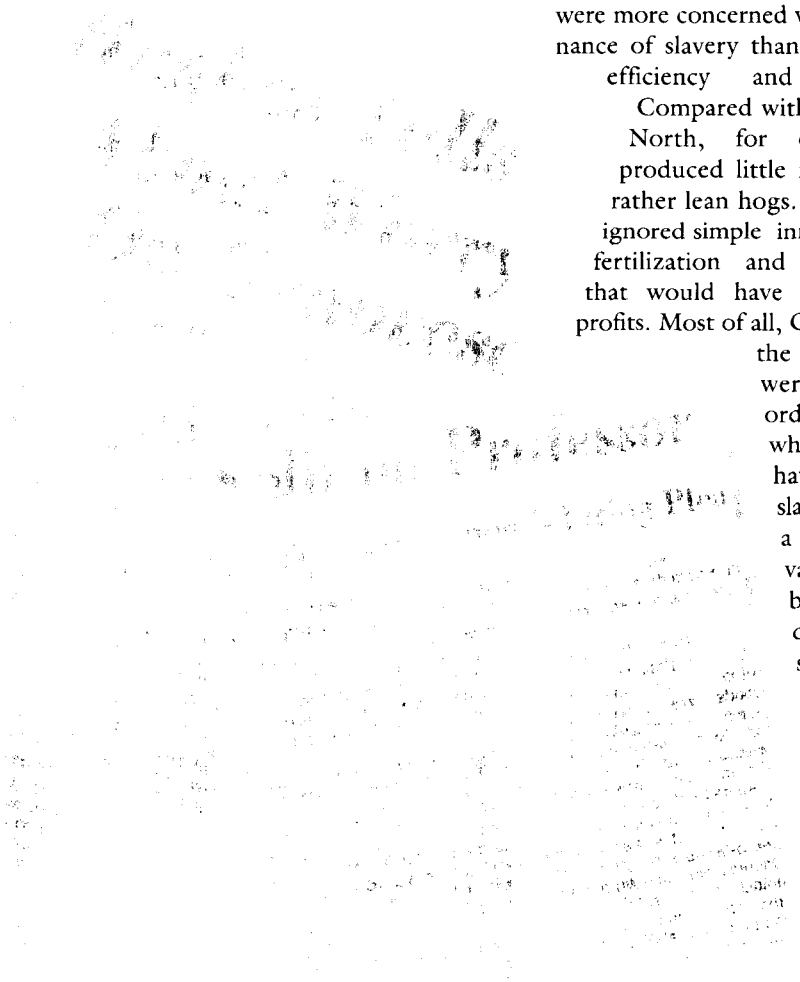
academic job. But in 1958, Brooklyn Polytechnic Institute offered him a position. And five years later, he moved on to Rutgers. When he arrived there, Genovese went out of his way to make sure that the school understood the nature of his politics. Years later, his department chair assured him, "I'm not interested in your religion."

The mid and late Sixties were as turbulent for Genovese as they were for the nation. He would publish two major books, feud publicly with the New Left, support the antiwar movement, get married and divorced several times, and do all this while undergoing psychoanalysis. There were also the death threats.

In 1965, before the U.S. Marines had landed at Da Nang, Genovese spoke at a Rutgers teach-in on Vietnam and said: "I do not fear or reject the impending Vietcong victory in Vietnam. I welcome it." For the John Birch Society and assorted other right-wing groups, this was tantamount to treason; and soon enough the threats poured in. Before long, Genovese had also become a major issue in the 1965 New Jersey gubernatorial campaign. The Democratic incumbent, Richard Hughes, took the position that Genovese's statements fell under the rubric of academic freedom. His Republican opponent called for Genovese's immediate removal, and brought in Richard Nixon to lead the charge. Nixon traveled around the state attacking Genovese. Hughes won. Genovese stayed.



Despite the considerable upheaval about him, Genovese's scholarly work steadily accumulated. *The Political Economy of Slavery,* published by Pantheon in 1965, challenged prevailing views of the Civil War as either the product of irrepressible moral conflict or a pointless shedding of blood that could have been prevented by more adept statesmanship. Instead, Genovese insisted that the South was bound to collide with the North, since slave owning "imparted to Southern life a special social, economic, political, ideological, and psychological content."

Using hordes of comparative data, Genovese showed that slaveholders were more concerned with the maintenance of slavery than with increased efficiency and productivity. Compared with farmers in the North, for example, they produced little milk and raised rather lean hogs. And they often ignored simple innovations in soil fertilization and crop rotation that would have increased their profits. Most of all, Genovese argued the slaveholders were not "merely ordinary capitalists who happened to have money in slaves": They had a distinctive set of values, and they believed in them deeply. While some critics took Genovese to task for underplaying the importance of race—a criticism that would be echoed throughout his career—the historian David Potter called the book "one of the landmarks of Southern historiography...one of those books that rearrange basic concepts," while *The Nation* praised it for "showing Marxism to be a useful tool for historical analysis."

Remarkably, Genovese's Marxism did not prevent him from admiring the Southern planters, who captivated him with their evident seriousness of purpose and their rejection of the cash nexus as the arbiter of life. "Theirs was an aristocratic, antibourgeois spirit with values and mores emphasizing family and status, a strong code of honor, and aspirations to luxury, ease, and accomplishment," he wrote. "The planter typically recoiled at the notion that profit should be the goal of life." To some of his critics, Genovese's admiration for the slaveholders implied that he would have supported them politically. His response at the time is instructive:

> In irreconcilable contradictions, as Comrade Stalin, who remains dear to some of us for the genuine accomplishments that accompanied his crimes, clearly understood, it is precisely the most admirable, manly, principled, and, by their own lights, moral opponents who have to be killed; the others can be frightened or bought.

Elsewhere he added: "If a radical regional revolution and the genuine liberation of black people were to be effected, the slaveholders as a class would have had to be exterminated." Understanding how a ruling class ruled, in other words, and recognizing the degree to which the worldview of that class was internally consistent and subjectively moral, was not the same as sanctioning what Genovese called "an objectively immoral system." It was possible to respect the slaveholders and still believe that they needed to be done away with.

With the exceptions of Herbert Aptheker and perhaps William Appleman Williams, Genovese was the first serious American historian to consider himself a Marxist. But from the beginning of his intellectual career, Genovese was resolutely opposed to the

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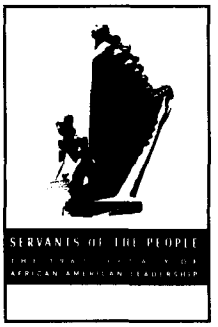

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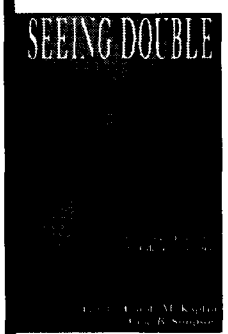

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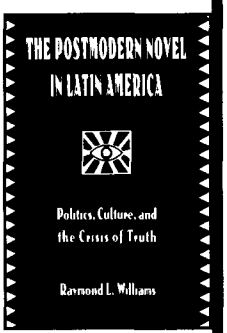

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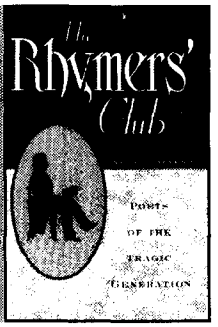

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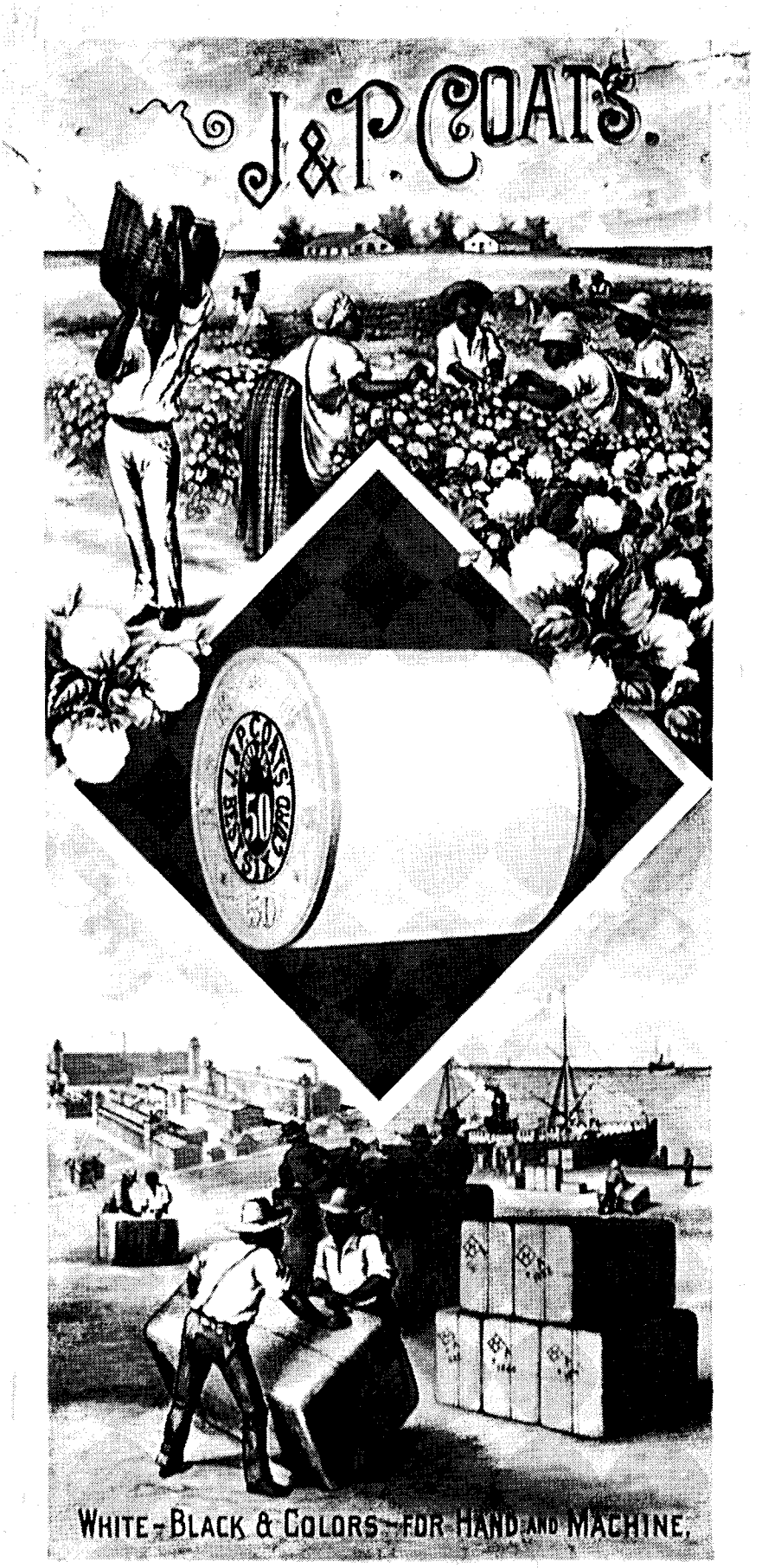
dogma of economic determinism. In the preface to *The World the Slaveholders Made,* he insisted on "the necessity to recognize that ideas, once called into being and rooted in important social groups, have a life of their own." In other words, culture was not reducible to class. More importantly, this implied that a struggle over ideas and over culture was essential to any attempt to transform society.

Genovese's emphasis on culture was especially evident in his acceptance of a black nationalist interpretation of black identity. "American blacks constitute not so much a class as a nation," Genovese told a Boston-area gathering of Students for a Democratic Society in 1968. On another occasion, he praised black jazzmen for "demonstrating that black jazz and white jazz are not, and could not be, quite the same." And he argued that black people had to "play the main role in the formation of [their] own intelligentsia and national culture" (though he also insisted that the idea that only blacks could teach black history was an "ideologically fascist position").

In light of Genovese's contemporary attacks on what he terms "the Left's program for the Balkanization of the American nation," his endorsement of a black nationalist politics may seem surprising, but, in fact, his position has been remarkably consistent over time. Genovese has always believed that the situation of black Americans is unique, both culturally and politically; what is true of them is not true of any other racial or ethnic group. As he put it in a recent piece in *The New Republic,* "[A] case can justly be made for a measure of black autonomy that cannot be made with the same justice for any other group in America."

In making that case, of course, Genovese departed considerably from the tenets of traditional Marxism. To assume that black assembly-line workers and black members of the upper middle class share a common culture is to assume that race can be more important than class in structuring one's experience of the world. And to endorse the goals of black nationalism is to assume that one's racial identity should continue to



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be more important, both culturally and politically, than one's class position.

Genovese himself would have rejected the idea that black nationalism was necessarily opposed to a class-based politics. But if nothing else, his early embrace of black nationalism shows that for him, tradition and custom always bear down with a heavy weight upon the living. A people's beliefs are shaped as much by the past—by the traditions of family, community, and church—as by the present. And as a result, social change cannot occur without great resistance. Like his love of order and clarity, Genovese's belief in the endurance of culture is a key to understanding the person he has become.

FOR GENOVESE, IT WAS POSSIBLE TO RESPECT THE SLAVEHOLDERS AND STILL BELIEVE THEY HAD TO BE DONE AWAY WITH.

EVEN WHILE he was burrowing himself into the archives for *Roll, Jordan, Roll,* Genovese was also deeply enmeshed in the antiwar movement and in his struggles with the New Left. Though he respected the movement's recognition that culture mattered, for the most part he was scornful of Sixties-era radicalism. "What I always hated about the New Left was its lack of political seriousness," he says. To Genovese, the New Left was more interested in personal liberation than in the disciplined effort required to achieve revolutionary, and sustainable, social change. The movement's faith in participatory democracy challenged everything he believed about the importance of, and need for, authority and hierarchy. Its view of history and of the future he thought naive.

Then, of course, there was Staughton Lynd.

Lynd was an assistant professor of American history at Yale, an early activist in the civil rights and antiwar movements, and the author of numerous essays on American radicalism. Lynd's politics were in the best tradition of homegrown American egalitarianism, inflected by a Quaker faith. "When I first met him I thought the world of him, and I believed, as a lot of people did, that he was going to be the future," Genovese says. "But if you decide someone's going to be the Messiah and he disappoints you, it's not his fault. In time, I hated everything he stood for as I came to know it. He was really one of the most appallingly self-righteous people I have ever met in my life."

Genovese and Lynd clashed over tactics, over theory, over morality, and over scholarship, most notably when Genovese published an absolutely scathing piece on Lynd in *The New York Review of Books,* in September 1968. Genovese called Lynd's book *The Intellectual Origins of American Radicalism* "a travesty of history," and wrote that Lynd's politics led him "to do violence to almost every historical question he touches." Why the anger? Lynd's attempt to discover the ancestors for what he called "the existential radicalism of today," and his open admission that his real concerns were "ahistorical," were tailor-made to incite Genovese's wrath. So was Lynd's claim that slavery was wrong in all times and places; in Genovese's view, this sort of thinking ignored the necessary role that slavery played in the historical development of capitalism. In a later exchange in the *NYRB*'s letter pages, Genovese expressed "a deep abhorrence" for Lynd's politics, and, stunningly, said that Lynd's attempt to apply an "absolute morality" to political questions ended up serving as "an incitement to totalitarian violence." Given Lynd's explicit commitment to pacifism, this was a remarkable contention.

STAUGHTON LYND

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The substantive differences between Lynd's and Genovese's politics were certainly real. At the same time, the real problem seems to have been as much stylistic—cultural, if you will—as anything else. Genovese suggests as much. "Lynd was a bourgeois academic, a Wasp," he says. "Maybe it's just the difference between a Wasp and a Sicilian." What that seems to have meant in practice is that Lynd's more reticent and circumlocutory style struck Genovese as condescending and insulting. Genovese's in-your-face approach must have hit Lynd similarly hard. Today, Lynd says of *The New York Review of Books* piece, "It really stuck under my skin. This struck me as the kind of thing Marx wrote when he really wanted to wipe someone off the map."

In December 1969, Genovese and Lynd clashed again, this time at the American Historical Association's annual convention. In what Genovese labels "a cheap factional ploy," Lynd had been put forward as a candidate for president of the association on a platform that would have committed the AHA to coming out against the war in Vietnam. Genovese was unremittingly opposed to the war, and had been since it began. But he led the successful effort to reject both the platform and Lynd on the grounds that professional organizations should not have ideological criteria for membership. In what might be seen as a moment rich with foreshadowing, Genovese, at that time the most important radical historian in America, gave a rousing speech to a divided hall. The heated cries of support that filled the room came from people with whom Genovese had nothing in common politically. But he remained convinced that the need to keep the profession

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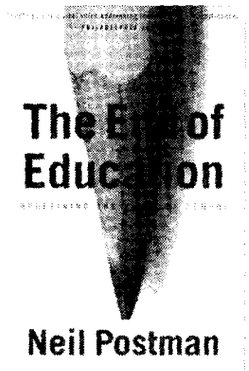

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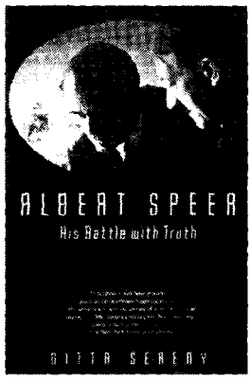

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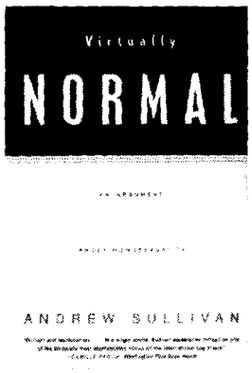

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free from ideological criteria for membership outweighed other concerns. As he says now, "I go to conventions to meet people I disagree with."

IN 1968 and '69, Lynd and the AHA were hardly the only important matters Genovese had to think about. He was dating Elizabeth Fox, a graduate student at Harvard whom he later married. And he was also in the midst of a two-year appointment at Sir George Williams University in Montreal, where he was, once again, threatened with death. This time, however, the threats apparently came from the Left, and not the Right.

In the winter of 1969, the campus Left at Sir George Williams rose up and called for the removal of a professor who had been accused of racism. Along the way, students burned the school's computer center and created general campus havoc. A group of professors on the Left, including Genovese, refused to support what he would later call "reactionary nihilism masquerading as revolutionary action." As a result, they were labeled traitors to the cause. "It's an interesting experience to walk around campus and see signs with your picture on them labeled, ENEMY OF THE PEOPLE: WANTED DEAD OR ALIVE," says Genovese. "But not for a night, not one night, did I lose sleep because of it."

Eventually, it was revealed that the leader of the student activists belonged to the campus conservative party, and was not, as he had claimed to be, a Maoist. Genovese and his colleagues emerged unscathed. They were also confirmed in their attitudes toward student radicalism. "I didn't think anything was going to happen," he says. "People who are advertising that they are going to kill you aren't dangerous. It's the people sitting alone in their rooms brooding that you worry about."

The summer after the Sir George Williams crisis, Genovese and Elizabeth Fox were married, and that fall they moved to the University of Rochester, where Genovese had been appointed chairman of the history department. He would remain there for more than a decade. It was in his first years at Rochester that Genovese completed *Roll, Jordan, Roll*, which was published in 1974.

SYNTHESIZING hard facts about life in the slave quarters, in the fields, and in the churches with a provocative interpretation of the planters' means of control, *Roll, Jordan, Roll* was social history on a grand scale. Perhaps the book's most important feat was its refutation of an argument the historian Stanley Elkins had advanced in his 1959 book *Slavery*. According to Elkins, the slaves had been crushed by slavery just as concentration camp inmates had been crushed by their ordeal; thus the demeaning figure of Sambo was not a racist stereotype but rather an accurate depiction of what slavery had done to black Americans. After *Roll, Jordan Roll,* Elkins' position was impossible to take seriously.

More positively, Genovese showed how slaves transformed the custom of receiving pay for work on Sundays into something approaching a right, and how those slaves who received

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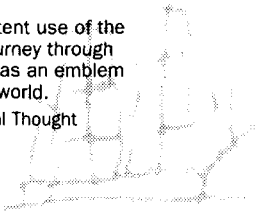

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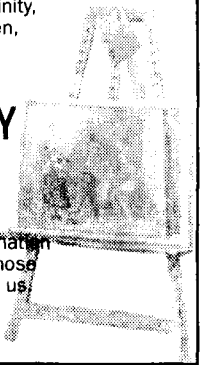

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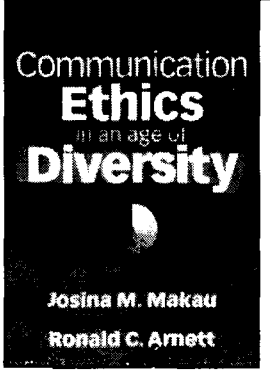

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GENOVESE FIERCELY OPPOSED THE WAR IN VIETNAM. BUT HE FOUGHT TO KEEP THE AMERICAN HISTORICAL ASSOCIATION FROM ADOPTING AN ANTIWAR POSITION.

surnames did so only at their own insistence. Surprisingly often, he argued, slaves refused to be whipped and got away with it. The underlying point, for Genovese, was that slave society was fundamentally a "paternalist" one, in which slaves and slaveholders accepted that they each had specific rights and specific duties toward one another.

While Genovese recognized the importance of coercion, he insisted that by itself, coercion could not explain why black slaves defended a white woman from a drunken Union soldier on the streets of Charleston, South Carolina, or why a young master wrote an eight-page letter describing his sorrow at the death of his servant. In *Roll, Jordan, Roll,* Genovese tried to take slaves and slaveholders at their word when they described their own experiences. His argument was not that the slaves had reconciled themselves to their oppression, but rather that they had recognized the need to construct a real life within it. For Genovese, nothing was more important in this regard than slave religion. The church served as a source of cultural unity and consolation for the slaves, even if it was devoid of any revolutionary spirit. Genovese's emphasis on slave religion led C. Vann Woodward to describe the book as "preeminently the religious history of a people."

Upon its publication, *Roll, Jordan, Roll* was widely praised by the historical establishment; it was acclaimed by Woodward in *The New York Review,* David Brion Davis in *The New York Times,* and David Donald in *Commentary.* Yet Genovese's reliance on the idea of paternalism—which he derived from Gramsci's notion of hegemony—to explain the successful functioning of a slave society struck some of his critics as tendentious. Was the slaves' consent, however tentative, necessary to keep the system afloat? Were coercion and the impossibility of successful revolt not enough to keep the slaves in line? These were hard questions to answer. And Genovese made things more difficult for himself by saving an extended discussion of slave rebellions for a later book, a decision that made him appear to be shortchanging the importance of slave resistance and of slaveholder violence.

NYU's Robin Kelley, though, thinks the attacks on the book are misplaced. "I think a lot of people misread the book," he says. "Force is a central theme throughout. I don't think Genovese is arguing that it was cultural hegemony as opposed to force, but that force backs up the kind of cultural and social consent that's required not only for a plantation to run but for it to become a family. The book shows how much African peoples' resistance really shaped the system of consent and really defined the whole plantation culture."

Resistance, in the form of day-to-day struggles, is there in *Roll, Jordan, Roll,* but Genovese was always more skeptical of the political value of everyday forms of resistance than his

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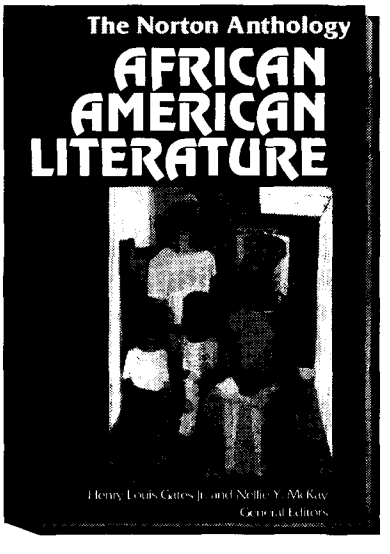

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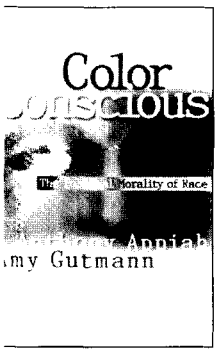

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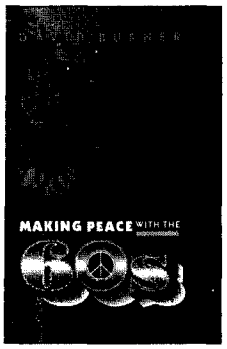
1996. 232 pages.
Cloth: 0-691-02661-0. $21.95

Making Peace with the 60s

David Burner



"A thoughtful, almost elegiac, examination of liberalism's moral and ideological collapse over ten famously tumultuous years. . . . A valuable contribution for those still trying to make sense of the '60s."
—*Kirkus Reviews*

David Burner advances a provocative argument about how liberalism self-destructed in the 1960s. In his view, the civil rights movement took a wrong turn as it gradually came to emphasize the "identity politics" of race and ethnicity at the expense of the vastly more important politics of class and distribution of wealth. The expansion of the Vietnam War did force radicals to confront the most terrible mistake of American liberalism, but that they also turned against the social goals of the New Deal was destructive to all concerned.

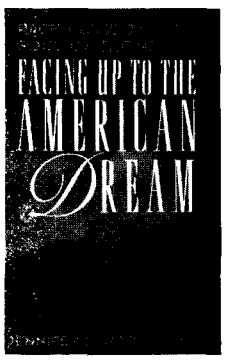
1996. 322 pages. 30 halftones.
Cloth: 0-691-02660-2. $29.95

With a new preface by the author

Facing Up to the American Dream

Race, Class, and the Soul of the Nation

Jennifer L. Hochschild



"Hochschild feels the good health of our society depends not only on belief in the American dream but on its realization, and in particular on repairing its central failure, which is the inability of so many black Americans to participate in what it promises."
—*Nathan Glazer, The New Republic*

"Hochschild examines questions of equality and opportunity through the lens of the American dream [giving us] a clearer understanding of the rage that even many successful blacks feel."
—*Ellen K. Coughlin, The Chronicle of Higher Education*

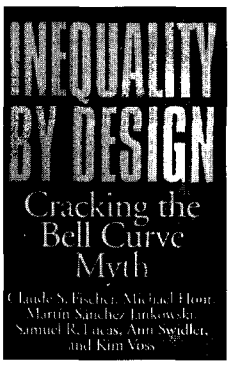
Princeton Studies in American Politics
Ira Katznelson, Martin Shefter, and Theda Skocpol, Editors

1996. 438 pages. 10 figs. 24 tables.
Paperback: 0-691-02920-2. $16.95

Inequality by Design

Cracking the Bell Curve Myth

Claude S. Fischer, Michael Hout, Martín Sánchez Jankowski, Samuel R. Lucas, Ann Swidler, and Kim Voss



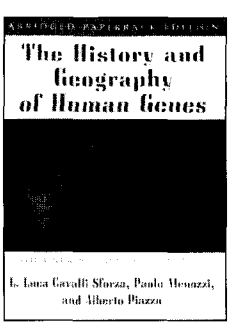
"[*Inequality By Design*] is an ambitious work that takes the very same numbers used in *The Bell Curve* and employs them to demonstrate exactly what Murray (Herrnstein died in 1994) insists they cannot demonstrate: that the social environments in which people are raised shape their lives more than any native intelligence does. . . . [The authors] make a strong case that America, the most economically unequal of all developed countries, can move a long way toward egalitarianism while still remaining productive."
—*James Surowiecki, Lingua Franca*

1996. 324 pages. 13 tables. 25 line drawings. 20 figs.
Paperback: 0-691-02898-2. $14.95

Abridged paperback edition
With a new preface by the authors

The History and Geography of Human Genes

L. Luca Cavalli-Sforza, Paolo Menozzi, and Alberto Piazza



"Nothing less than the first genetic atlas of the world. . . . [This] landmark global study flattens *The Bell Curve*, proving that racial differences are only skin deep."—*Time*

"This is the most comprehensive treatment of human genetic variations available. . . . It will likely play an important role in future research in anthropological genetics."
—*Science*

1996. 428 pages.
Paperback: 0-691-02905-9. $35.00

Princeton University Press

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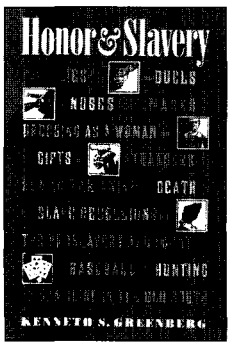
Honor and Slavery

Lies, Duels, Noses, Masks, Dressing as a Woman, Gifts, Strangers, Humanitarianism, Death, Slave Rebellions, the Proslavery Argument, Baseball, Hunting, and Gambling in the Old South

Kenneth S. Greenberg



"[This book] is a surprisingly sprightly little volume that serves as a window into a world long gone. . . . Kenneth S. Greenberg, an expert on slavery, is our tour guide in this forbidding, forgotten territory. He's knowledgeable and good-natured. He has an eye for detail and, just as important, an ear for nuance."—*David M. Shribman, The Boston Globe*

The "honorable men" who ruled the Old South had a language all their own, one comprised of many apparently outlandish features. How their values were embodied in such acts as nose-pulling, lying, dueling, and gift-giving is a subject that Kenneth Greenberg takes up in a fascinating and original way.

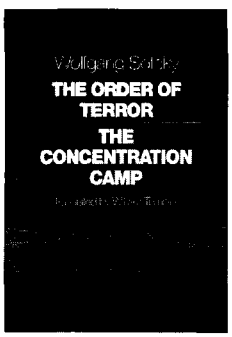
1996. 224 pages. 1 color illus. 12 halftones.
Cloth: 0-691-02734-X. $24.95

The Order of Terror

The Concentration Camp

Wolfgang Sofsky

Translated from the German by William Templer



"A book that will fundamentally enrich our knowledge of human nature, the organization of power, and the execution of terror."
—*Der Spiegel*

During the twelve years from 1933 until 1945, the concentration camp operated as a terror society. In this pioneering book, the renowned German sociologist Wolfgang Sofsky looks at the concentration camp from the inside as a laboratory of cruelty and a system of absolute power built on extreme violence, starvation, "terror labor," and the business-like extermination of human beings.

January 1997. 352 pages. 3 line illus. 4 tables.
Cloth: 0-691-04354-X. $29.95

Spies without Cloaks

The KGB's Successors

Amy Knight

"This is easily the best book on the former KGB to appear since the end of the cold war. Knight is a formidable researcher with an excellent reputation, which this work—packed with new information, both from archives and from interviews in western capitals and in Moscow—does everything to confirm. For those who believe the Russian bear has been slain, this is a welcome reality check."
—*James Adams, The (London) Sunday Times*

This book offers a compelling and comprehensive account of what happened to the KGB when the Soviet Union collapsed and the world's most powerful and dangerous secret police organization was uncloaked. As Amy Knight shows, the KGB was renamed and reorganized several times after it was officially disbanded in December 1991—but it was not reformed.

1996. 328 pages. 1 map. 3 tables.
Cloth: 0-691-02577-0. $24.95

Also by Amy Knight

Beria

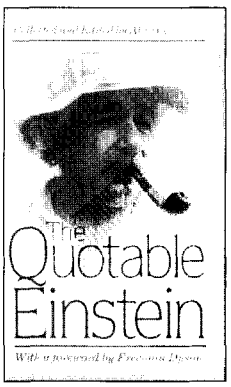
Stalin's First Lieutenant

Paperback: 0-691-01093-5 $14.95

The Quotable Einstein

Collected and edited by Alice Calaprice

With a foreword by Freeman Dyson



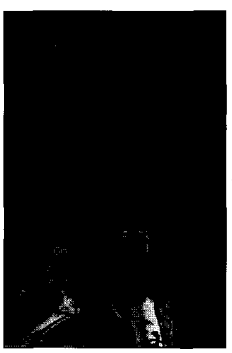
"I have no special talents. I am only passionately curious."
—*Albert Einstein*

Albert Einstein was a prolific—and often thoughtful and gifted—writer, and he is immensely quotable. This collection of approximately 550 quotations by and about Einstein for the first time arranges his thoughts and ideas thematically. Here we can easily find Einstein's thoughts on everything from America and Americans, Germans and Germany, Jews and Zionism, war and peace, politics, religion and science, to more personal subjects, such as abortion, youth and aging, love and marriage, music, and pets. There is something to please everyone—and something to offend everyone.

1996. 310 pages. 18 halftones. 1 line drawing.
Cloth: 0-691-02696-3. $16.95

The Agony of the Russian Idea

Tim McDaniel



"A superb explanation of Russia, unmatched in its scope and insights."
—*Daniel Chirot, Jackson School of International Affairs, University of Washington*

Boris Yeltsin's attempts at democratic reform have plunged a long troubled Russia even further into turmoil. In a fascinating account for anyone interested in Russia's current political struggles, Tim McDaniel explores the inability of all its leaders over the last two centuries—tsars and Communist rulers alike—to create the foundations of a viable modern society. The problem then and now, he argues, is rooted in a cultural trap endemic to Russian society and linked to a unique sense of destiny embodied by the "Russian idea."

1996. 210 pages.
Cloth: 0-691-02786-2. $24.95

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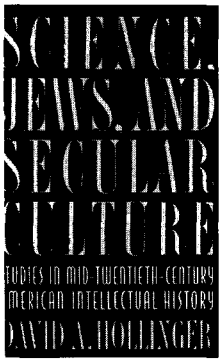
Science, Jews, and Secular Culture

Studies in Mid-Twentieth-Century American Intellectual History

David A. Hollinger



"David Hollinger is arguably the leading American intellectual historian working today and perhaps the best historical essayist of his generation. This is a timely collection of his work, addressing as it does such topics as diversity, values, culture wars, and the roles of science and religion in society."
—Ronald L. Numbers, University of Wisconsin–Madison

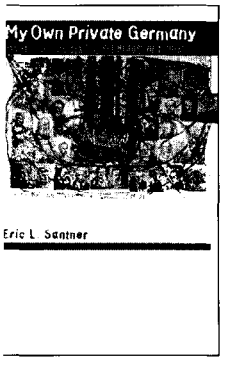
In this remarkable group of essays, David Hollinger discusses the scientists, social scientists, philosophers, and historians who fought the Christian biases that had kept Jews from fully participating in American intellectual life. His case includes Vannevar Bush, James B. Conant, Richard Hofstadter, Robert K. Merton, Lionel Trilling, and J. Robert Oppenheimer.

1996. 216 pages.
Cloth: 0-691-01143-5. $24.95

My Own Private Germany

Daniel Paul Schreber's Secret History of Modernity

Eric L. Santner



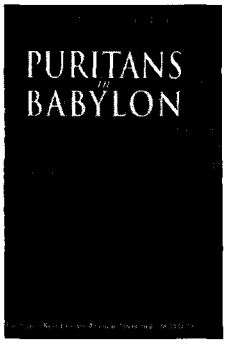
"Eric Santner's *My Own Private Germany* makes everything around you look different. Immensely provocative, Santner's work compels a deep rethinking of the question of modernity and of our persistent and seemingly inescapable sense that the world is out of joint. . . . Santner's interpretation of Schreber's text, and of the critical literature on it, is exemplary in its rigor and concision. The author does a brilliant job of situating Schreber's work and life in the specific historical context of fin-de-siècle Germany, preoccupied as it was with the idea of degeneration and the question of national identity"
—James Surowiecki, The Boston Phoenix Literary Supplement

1996. 240 pages.
Cloth: 0-691-02628-9. $22.95

Puritans in Babylon

The Ancient Near East and American Intellectual Life, 1880–1930

Bruce Kuklick



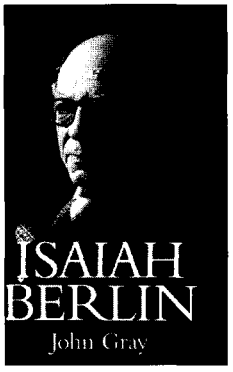
"Mr. Kuklick does a fine job of re-creating the world of these scholars and their institutional infighting. He restores them to their intellectual context and shows how their preconceptions determined where they looked and how they interpreted what they found."
—Martin Sieff, The Washington Times

From the 1880s through the 1920s a motley collection of American scholars, soldiers of fortune, institutional bureaucrats, and financiers created the academic fields that are devoted to the ancient Near East. Bruce Kuklick's new book begins with the story of the initial adventure of these determined investigators—a twelve-year dig near the Biblical Babylon. Bruce Kuklick discusses their tribulations to illuminate two developments: the maturation of the American university, particularly in contrast to its German counterpart; and the influence of religious-secular conflict on the ways in which Western scholarship appropriated or appreciated other cultures.

1996. 240 pages.
Cloth: 0-691-02582-7. $29.95

Isaiah Berlin

John Gray



"Gray has written an acute and illuminating exposition of Berlin's world view. . . . Impressive and revealing. It points persuasively to both the overall coherence and the internal tensions of Berlin's thought."
—Michael Walzer, New York Review of Books

1996. 183 pages.
Cloth: 0-691-02635-1. $19.95
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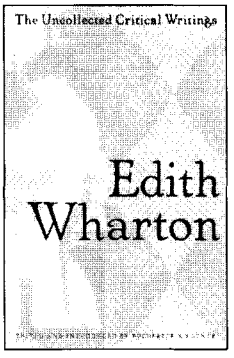
Edith Wharton

The Uncollected Critical Writings

Edited, with an introduction, by Frederick Wegener



"Wegener provides not only an invaluable compilation of Wharton's uncollected critical writings but also a sound and thoroughly informed overview of Wharton's critical achievement."
—R.W.B. Lewis, author of Edith Wharton, A Biography

One significant and substantial portion of Edith Wharton's accomplishment has remained largely overlooked: her numerous exercises in literary criticism. Covering works of various literary traditions, including eloquent general considerations of fiction and criticism, and embracing novels, volumes of lyric and dramatic verse, and works by other critics of literature, art, and architecture, these critical writings uniquely demonstrate the extraordinary range of Wharton's critical interests and intelligence.

January 1997. 312 pages.
Cloth: 0-691-04349-3. $29.95

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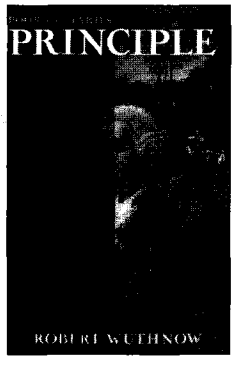
Poor Richard's Principle

Recovering the American Dream through the Moral Dimension of Work, Business, and Money

Robert Wuthnow



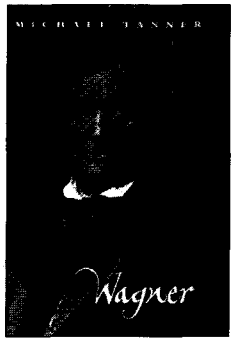
"Contributes significantly to our understanding of the major disjunctions of contemporary social life." —*Robert Jackall, Williams College*

The American Dream is in serious danger, according to Robert Wuthnow—not because of economic conditions, but because its moral underpinnings have been forgotten. Drawing on first-hand accounts from scores of people in all walks of life and from a national survey, Wuthnow shows that work and money cannot be understood in terms of economic theories alone, but are inevitably rooted in our concepts of ourselves and in the symbolic rituals and taboos of everyday life.

1996. 445 pages.
Cl: 0-691-02892-3. $24.95

Wagner

Michael Tanner



Alleged to be a womanizer and megalomaniac, undeniably a racist, Wagner's personal qualities and attitudes have often provoked, and continue to provoke, intense hostility that has translated into a mistrust and abhorrence of his music.

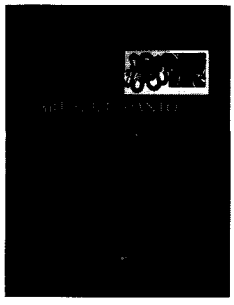
In this emphatic, lucid book, Michael Tanner discusses why people feel so passionately about Wagner, for or against, in a way that they do not about other artists who had personal traits no less lamentable than those he is thought to have possessed. Tanner lays out the various arguments made by Wagner's detractors and admirers, and challenges most of them.

1996. 256 pages.
Cloth: 0-691-01162-1. $19.95
For sale in the U.S. only

After the End of Art

Contemporary Art and the Pale of History

Arthur C. Danto



Over a decade ago, Arthur Danto announced that art ended in the sixties. Ever since this declaration, he has been at the forefront of a radical critique of the nature of art in our time. *After the End of Art* presents Danto's first full-scale reformulation of his original insight, showing how, with the eclipse of abstract expressionism, art has deviated irrevocably from the narrative course that Vasari helped define for it in the Renaissance. Moreover, he leads the way to a new type of criticism that can help us understand art in a posthistorical age where, for example, an artist can produce a work in the style of Rembrandt to create a visual pun, and where traditional theories cannot explain the difference between Andy Warhol's *Brillo Box* and the product found in the grocery store.

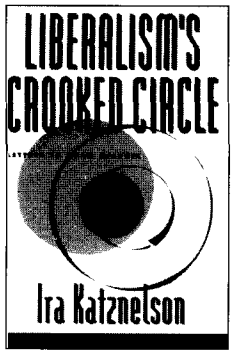
The A.W. Mellon Lectures in the Fine Arts
Bollingen Series XXXV: 44

December 1996. 256 pages. 24 halftones.
Cloth: 0-691-01173-7 $24.95

Liberalism's Crooked Circle

Letters to Adam Michnik

Ira Katznelson



"Katznelson's prose style is as elegant as his political stance is sophisticated. This is a subtle, searching examination of liberalism's complicated relationship to concerns about class inequality and social difference." —*Library Journal*

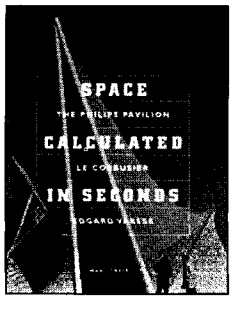
This book is a profoundly moving attempt to shift the terms of discussion in American politics. It speaks to the intellectual and political weaknesses within the liberal tradition that have put the United States at the mercy of libertarian, authoritarian populist, nakedly racist, and traditionalist elitist versions of the right-wing; and it seeks to move the left away from the stunned intellectual incoherence with which it has met the death of Bolshevism.

1996. 232 pages.
Cloth: 0-691-03438-9. $19.95

Space Calculated in Seconds

The Philips Pavilion, Le Corbusier, Edgard Varèse

Marc Treib



"Through this visually compelling book, the complete story of a neglected building of Le Corbusier is brought to light as a stimulating, integrative interpretation."—*Jean-Louis Cohen, Institute of Fine Arts*

The pavilion designed by Le Corbusier for the Philips Company at the 1958 Brussels World's Fair broadcasted a landmark multimedia production. This totally automated spectacle consisted of color, voice, sound, and images superimposed in a curvilinear space of concrete, orchestrated by Le Corbusier and his colleagues into a 480-second program. The talents that created this project, and the interaction of the personalities behind it, make for a fascinating tale that bridges architecture, music, and marketing—one that has never been told, perhaps because the building was dismantled after the fair.

1996. 312 pages, including 8 pages of color illus. 163 halftones. 46 line drawings.
Cloth: 0-691-02137-6. $49.50

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New Left colleagues (and their cultural studies descendants). Collectively organized violence, directed toward a concrete goal, could be progressive. Random and unorganized violence, whether against people or things, was indistinguishable from what Genovese termed "antisocial and nihilistic action."

THE COLLAPSE of the revolutionary hopes of the Sixties forced many radicals to reconsider their politics. For Genovese, however, the future still belonged to the Left. In 1978, he and the historian Warren Susman co-founded the journal *Marxist Perspectives*. Where in the Sixties Genovese had seen Marxist academics as almost universally unsophisticated in their work, he and Susman now proclaimed in their editorial statement that "Marxism as an intellectual force has come of age in the United States." Somewhat surprisingly, at least to anyone who knew Genovese, the statement held that *MP* would not be a place "for political partisanship and factional polemics." The ambition that had always characterized Genovese's work was not absent, though. The statement described Marxism's task as "putting the world back together," and added, "We regard this struggle to reintegrate the world as an inescapable moral duty."

While that struggle may have failed, the journal did succeed in publishing some of the most interesting and sophisticated left-wing thinkers around, including Eric Foner, E. Ann Kaplan, Etienne Balibar, Alexander Saxton, and Michael Taussig. *MP*'s subject matter ranged widely, and interestingly enough, the journal defined as "a principal concern" "the historic struggle for women's rights and the shaky response of the Left to it." Nearly each issue featured an article by a non-Marxist, sometimes conservative, writer, under the heading "From the Other Shore," and these pieces often presented intriguing reconsiderations of the Western philosophical tradition from the Right.

Marxist Perspectives came to an abrupt end in 1980, after Genovese came down with what at the time appeared to be a serious heart condition. The journal's demise owed just as much, however, to the diminishing prospects for radical political change. In the late Seventies, Genovese and *Marxist Perspectives* had staked a great deal of hope on the success of Eurocommunism, the reform movement that had brought Communist parties in Italy, France, and elsewhere, around to the view that parliamentary democracy was their best route to power. When the promise of electoral victory in Europe failed, the journal seemed increasingly irrelevant. "We always knew that in the long run, we didn't want to publish just another journal," he says now. "We wanted it to have a real impact. Once the Eurocommunist movement unraveled, and we looked at the situation at home, it didn't seem like there was any point in continuing."

Once again, however, Genovese did not lose faith in Marxism. In 1983, he and Elizabeth Fox-Genovese published *Fruits of Merchant Capital*, a volume of essays that historian Peter Kolchin termed "more self-consciously Marxist than any other major work by recent American historians." And all through the Reagan years, Genovese believed that the Soviet Union might revive itself. Even today, he says, "The real test would have come if Andropov had lived. He would have been a great leader."

Still, the collapse of *Marxist Perspectives* did usher in a new phase of Genovese's life. In the Eighties, Fox-Genovese became a national figure for her research on antebellum Southern women and for her stinging critiques of contemporary feminism and its "bourgeois individualism." In 1986 she began teaching at Emory University in Atlanta. Genovese followed four years later, taking up a position as Distinguished Scholar-in-Residence at Atlanta's University Center. For some time Genovese had immersed himself in the traditions of Southern conservatism,

A TIMELY ACCOUNT OF NATIVE AMERICAN LITERATURE AND THE CRITICAL WRITINGS THAT HAVE GROWN UP AROUND IT. INCLUDES A MOVING MEDITATION ON KRUPAT'S ATTEMPT TO BALANCE HIS JEWISH, WORKING-CLASS HERITAGE, HIS ADHERENCE TO WESTERN "CRITICAL" IDEALS, AND HIS ONGOING LOYALTY TO THE VALUES OF NATIVE CULTURES.
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Arnold Krupat

the turn to the native
Studies in Criticism and Culture

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GENOVESE'S DISTINCTION BETWEEN THE PERSONAL AND THE POLITICAL MAY SURPRISE THOSE WHO HAVE BEEN ON THE RECEIVING END OF HIS ATTACKS

and had been friendly with a number of Southern intellectuals, including John Shelton Reed and M.E. Bradford. But it was only with his move to Georgia that the Brooklyn-born historian became an actual Southerner.

AND A CATHOLIC. Today, at the age of 66, after 50 years of atheism, Genovese is going to church again. His wife converted to Catholicism in 1995, and Genovese began accompanying her to Mass soon after. "I'm a proper, traditional husband, so I went," he says. "And what surprised me was how comfortable I felt. How at home, I mean." He is reticent about the details of what has to be called, strangely enough, a conversion. But he does say that he finds atheism intellectually unconvincing, of all things.

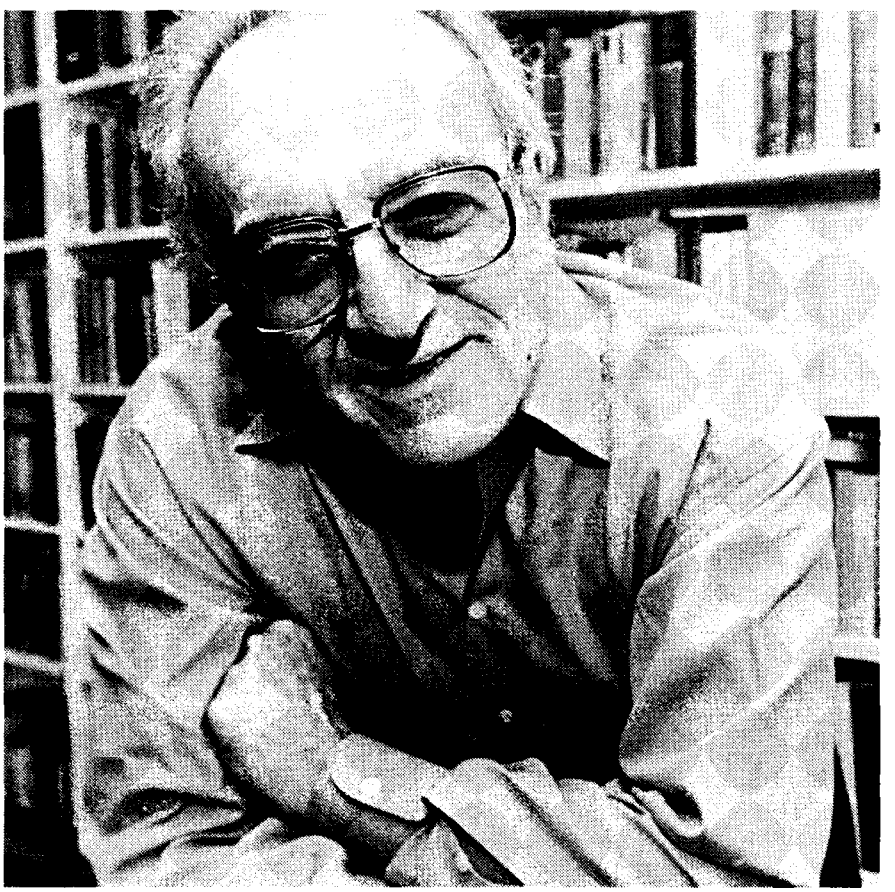
Oddly enough, Genovese's conversion might give some comfort to his critics. Back in 1994 Mitchell Cohen wrote in *Dissent* that "[Genovese] seems to be en route from one belief system to another when a little agnosticism might be in order." At the time, Genovese took Cohen to task for this conclusion. "When I write on religion I always carefully identify myself as an atheist," he pointed out. "I wish [Cohen] would identify that other belief system."

In retrospect, it is apparent that Cohen saw Genovese more clearly than Genovese saw himself. It also seems clear that what Cohen was seeking from Genovese was precisely what he was not going to find, namely an acceptance of uncertainty and the possibility of a pragmatic approach to existence. "I was never agnostic," Genovese says. "I was an atheist. And I was never agnostic in my politics, either."

"NEVER agnostic." To many of his critics, Genovese's career is largely a case study in the misadventures of an intolerant absolutist. And given the fierce rhetoric that he has hurled from both sides of the political spectrum, it's easy enough to see why. But in many respects, Genovese's conviction that there is an ultimate truth has made him more, and not less, tolerant of those he has disagreed with. After all, if the truth is an absolute, if it exists out *there*, then someone who attacks your politics is not attacking you personally so much as he or she is attacking the truth itself. Genovese's faith in an objective truth, then, has often led him to take his opponents seriously. Indeed, the more uncompromising their attacks—the more serious their own convictions—the better. Of the slaveholders, he says: "I was immediately struck by how serious they were. I was also taken by their critique of capitalism. I realized they were serious people. They were not cream puffs." As for Mussolini, he "was a Marxist and he was a good one. He was not some college boy." Even Goebbels, he says, was "a remarkable man. I have a very deep grudging admiration for that son of a bitch. The Nazis took themselves seriously as socialists. They wanted a politically controlled and directed economy, and they were dead serious about it."

Genovese today speaks in similar terms of his old foes on the Left, such as the Weathermen revolutionaries of the Sixties and the anti-Stalinist Shachtmanite socialists with whom he once clashed at Brooklyn College. Of the Shachtmanites, he says, "They were very active and very tough. Boy, they were tough guys. I respected them. I thought they were crazy, but I respected them." We're sitting in upholstered recliners in his book-lined den when I ask him if he had been ready to kill the people he respected if the revolution had required it. He answers without hesitation: "Of course. We all understood that. It wasn't personal."

The firm distinction Genovese draws between the personal and the political may make little sense to those who have been on the receiving end of his often brutal attacks, such as Staughton Lynd. But it's impossible to



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understand the trajectory of his life, and in particular the trajectory of his relationship to the academy, without understanding how important that distinction is to him. And it's impossible to grasp his vehement hostility to today's academic Left without understanding how he believes its members have eroded that distinction in their behavior—to the point where, for Genovese as much as his opponents, the personal is now political and the political is personal. Oddly enough, he believes it's a mistake that previous generations of even the most ultrasectarian Leftists did not make.

Much of Genovese's disdain for the academic Left stems from his own experience with professional politics in the academy. It's an experience which includes his old clashes with the New Left; his 1978-1979 tenure as president of the Organization of American Historians, when, by his account, he was "denounced by the radical feminists"; and, perhaps most of all, the hostility that his wife has faced within the academy for half a decade now. In this regard, it seems telling that while discussing the death threats he's faced over the years doesn't make him particularly angry, discussing the recently settled harassment suit against his wife at Emory raises his temper. "The only personal attacks on me and my wife come from the radical Left, which is why I hate those bastards," he says. "The John Birch Society never attacked me personally, but here we have a whole political movement [making personal attacks] as a matter of course, as a matter of policy and systematically."

FOR GENOVESE, this state of affairs is a far cry from what he believes the university should be. In perhaps his most influential essay, "On Being a Socialist and a Historian" (1971), he offered a resounding defense of academic work against the charges of irrelevance and bourgeois luxury that were being levied against it by many on the Left. He argued both that scholarship had political value and that socialists had to "insist upon the depoliticization of the universities and the professional organizations," and "make the cause of intellectual freedom and diversity their own."

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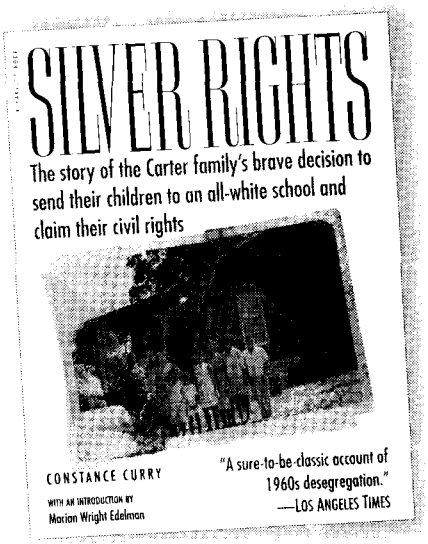
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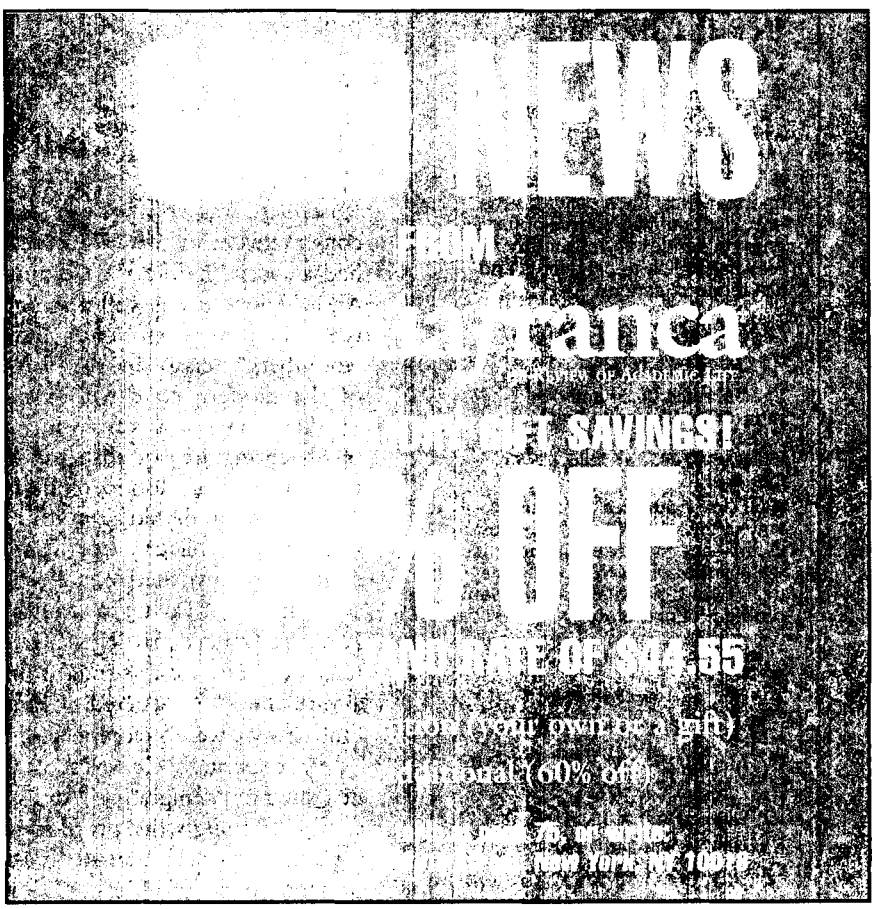

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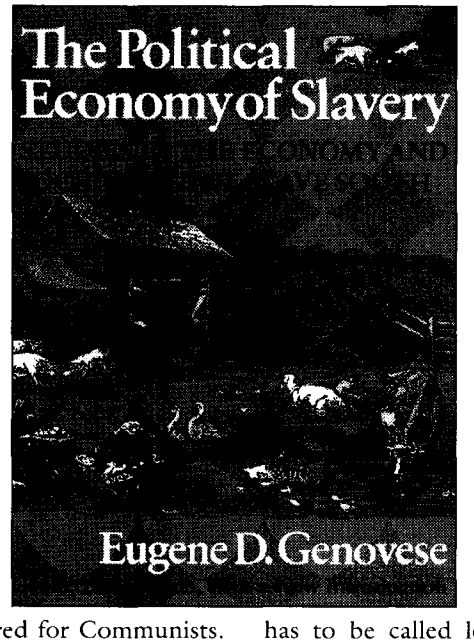
Genovese's point was not that scholarship itself should be apolitical, and his own work was proof of that. Rather, his point was that what had to be preserved was the idea of the university as a place where people could pursue truth without fear of losing their jobs or their lives because of their work. The classroom, he has suggested, should be "an ideological war zone," where students can learn to "sustain [them]selves in combat." But in hiring and promoting scholars, no ideological criteria should be applied. In many ways, Genovese's scorn for the academy stems from his belief that such criteria have become more and more common in recent years.



THE most revealing, and startling, picture Genovese has offered of what the ideal university should be is his 1991 essay on Hans Rosenberg, his economic history professor at Brooklyn College. (The piece is included in *The Southern Front.*) Rosenberg was a conservative who had a special hatred for Communists. And Genovese was still a member of the Party when he attended Rosenberg's class on the formation of the modern state with a number of fellow Communists and with a group of Shachtmanite socialists, as well as with students of a less ideological bent. The class sounds like everything one would want a college history class to be: demanding, instructive, ideologically contentious. "Taking a course with Rosenberg was a privilege," Genovese tells me. "Boy, he was tough. But you always knew he respected his students. He knew we were well-prepared."

Rosenberg, Genovese writes, delighted in "denigrating Marx's scholarship." Though the professor based his assertions on evidence, he did not pretend to be apolitical: "He was as hard in his politics and ideology as we were." In fact, Genovese recalls that Rosenberg was so hard that sometimes he fudged a point rather than give in. "We knew if push came to shove he wasn't going to surrender anything to his Marxist opponents." So, after each class, one or two Party members were given the task of checking out each of Rosenberg's assertions, and much of the following class would be taken up with their challenges to what he had said. (Genovese speaks with pride of the time he faced the same situation with a group of black students who checked on each of his assertions in a course he taught at Yale.) At one point, Rosenberg refused to give Genovese a top grade for an exam that Rosenberg himself called "first-rate."

A more politicized classroom, it seems, could hardly exist. (One can only imagine how strange the whole experience must have been to the students who were neither Stalinists nor Shachtmanites.) And yet Genovese speaks of that class not merely with affection but with what has to be called love. None of it—not the dismissal of Marx as "crazy," not the willingness to play with facts to win an ideological point, not the unjustly low grade—troubles him. This is, in fact, what he wants the university to be like. Why? To be sure, part of Genovese's affection for the class must stem from the fact that it was Rosenberg who led him to the Old South as a worthy subject of research. But what he really seems to have liked about Rosenberg was that he was serious, that he was a "slave driver," that he "challenge[d] our every prejudice, feeling, and cherished ideal" without regard for any sensibilities he might be offending. It was a classroom defined by authority, deference, and mutual respect.

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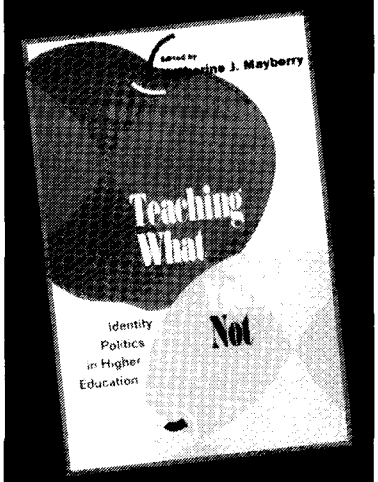

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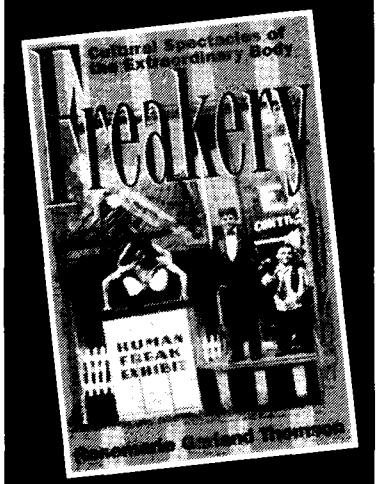

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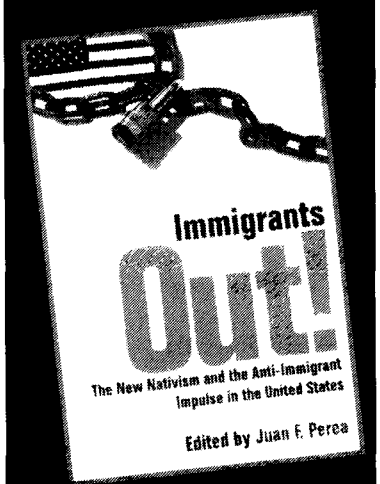

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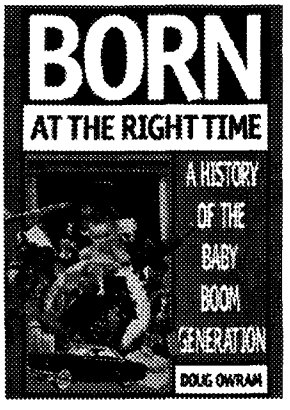
It seems safe to say, then, that much of what Genovese despises about today's academy has to do with his belief that standards have been relaxed and that professors are more worried about their students' feelings than about their intellects. And his dismissive attitude toward the academic preparation most students receive in high school—an attitude many professors share—only increases his scorn for the "radical Left," which somehow finds itself held responsible for this state of affairs.

Finally, though, there may be something else going on here. In his numerous attacks on multiculturalism and political correctness, Genovese has accused the Left, often justly, of placing ideology over scholarship in its rejection of conservative historians. But Genovese's own attacks on certain variants of black studies, feminism, and cultural theory, attacks that frequently take the form of a defense of "professional standards" and scholarly excellence, too often seem to depend more on his own political hostility to the goals of academics in these fields than on any real evidence of scholarly shortcomings. And the fact that much of cultural studies has set itself to questioning the very values Genovese holds most dearly —authority, toughness, and work— only serves to alienate him further.

"On Being a Socialist and a Historian" was predicated on the idea that even scholarship whose premises one disagreed with had to be taken seriously. But when Genovese offers a wholesale indictment of our campuses as "deranged," it becomes difficult to take his embrace of the disinterested consideration of interested work at face value. And a sentence such as, "Those who demand that we hear the women's voices of the past, it seems, mean only the voices of women who would be members of NOW and NARAL in the present," might be more tolerable if he gave some indication of familiarity with the best and most sophisticated of the "radical feminist nonsense" he so despises. It's striking. Genovese's whole career has been built on the serious consideration of his ideological opponents, from the slaveholders to the consensus historians to Herbert Aptheker to Southern conservatives. Everyone but today's academic Left.

Had the narrative of his life played out differently, Genovese might have been more willing to show those on the so-called cultural Left the tolerance that he has always shown to his opponents on the Right. Few people, to be sure, have been more clear about the need to engage with those who, as he puts it, "defy our sensibility." In not meeting that challenge, Genovese threatens to give up the fight. And such a surrender would be, in many respects, an ironic conclusion to his career. After all, of Irving Kristol's lament, "The culture war is over, and the Left has won it," he has just this to say: "I think that may be the only stupid thing I've ever heard Kristol say. You lose that struggle, you lose everything."

James Surowiecki has written for *The Village Voice, The Boston Phoenix,* and other publications.



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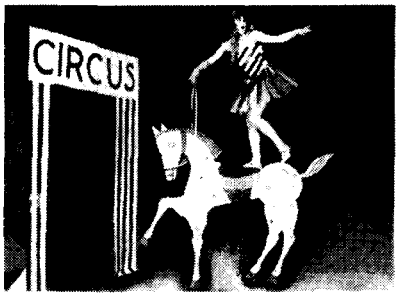

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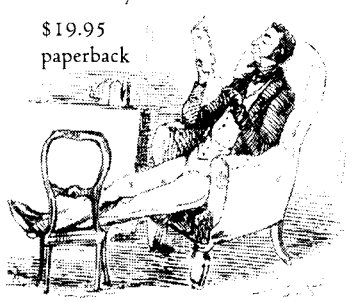

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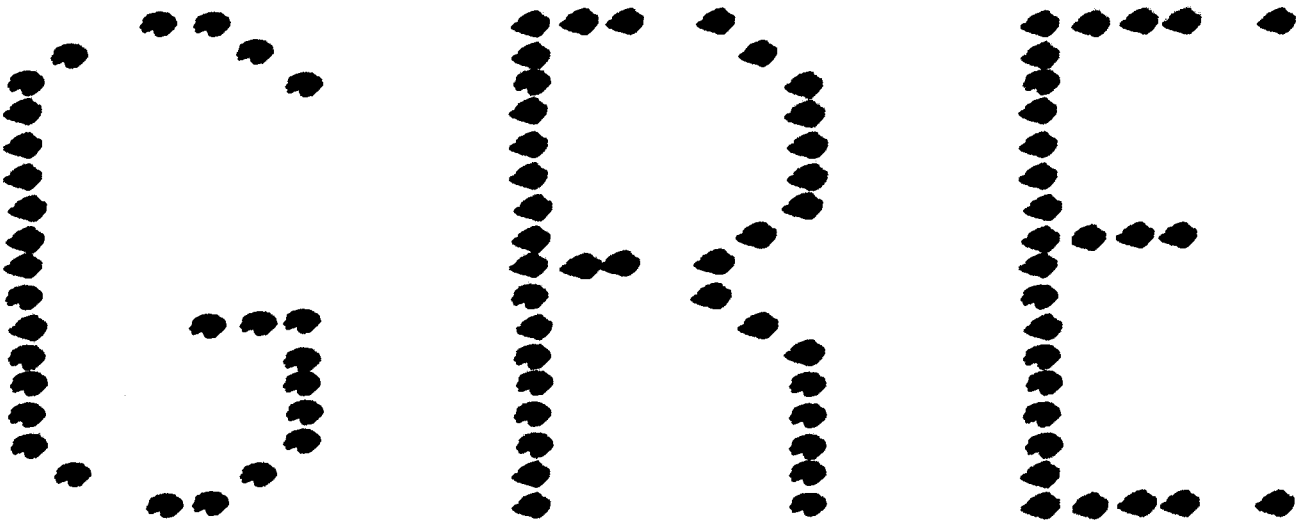

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MIDTOWN MANHATTAN. SUITE 2000. I CRUSH MY BAG into a locker and follow the proctor into an office crowded with file cabinets and computers. On a desk rests the kind of ink pad that cops use for fingerprinting, at least on television. "IDs," says the proctor, sounding official. "One has to have a picture, the other your address." I hand over my driver's license and passport. A panel of glass windows separates us from another room, where half a dozen test takers sit immobile, their eyes fixed on the glowing computer terminals in front of them.

As the proctor records my face with a video camera, one of the test takers in the next room bursts through the door. "My scores aren't on the screen," he sputters. Apparently unfazed by this interruption, the proctor continues to address me. "Don't just sign this," he warns, handing me a clipboard with a page-long nondisclosure agreement on it. "You have to *copy* it all in longhand." Then, turning to the agitated test taker, he says simply, "Sit back down and raise your hand. I'll come help you."

Minutes later, I, too, am in the darkened testing room, stationed at a computer terminal. A one-way mirror is fastened to the ceiling above my desk; a video camera hangs on the wall behind me. On the desk itself are only a computer console and six sheets of hot-pink scratch paper. A note on top of the stack reads:

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a time, if you were thinking of going to graduate school, taking the Graduate Record Examination was relatively straightforward. You registered months in advance, and then, early on a Saturday morning, you went to the place where such tests were held—typically a damp, cavernous gym or cafeteria. You spent about four hours filling in multiple-choice bubbles on a piece of paper while proctors strode ominously up and down the aisles to make sure no one was cheating. Six weeks later, you got your scores in the mail.

But in 1993, the Educational Testing Service (ETS) changed all that by launching its first computerized test—the computer-adaptive GRE (the GRE CAT). Since then, the company has moved aggressively to eliminate the pencil-and-paper test altogether, promoting its high-tech successor as a veritable revolution in testing. Today, more than 100,000 students a year—one quarter of GRE takers—take the GRE CAT, and limited pilot testing has begun on a SAT CAT. Within a decade, ETS plans for all its major standardized tests to be computer adaptive.

At first glance, the talk of revolution seems far-fetched. The GRE CAT is still a multiple-choice test, and the questions follow the same format as the pencil-and-paper version ("H, J, K, L, and M are on vacation together..."). You just point, click, scroll, and enter, instead of holding a No. 2 pencil and turning the page. Here, however, the similarities end, for CAT offers the novelty of "tailored testing"—questions that are customized to your ability. On a traditional test, it's possible to skip questions, hazard guesses, and change your answers as you like. But with CAT, the computer reacts to each answer as it's given: If you guess right on a question, you shoot ahead to harder questions; if you guess wrong, you are punished by being pushed back to a lower level of difficulty. In other words, CAT resembles nothing so much as a highly competitive video game, pitting the test taker against test questions the way video games pit a player against fighter after fighter, each more muscle-bound and heavily armed than the previous one.

The advantage in all this, argues ETS's GRE program director Judson Sheridan, is greater efficiency: The computer test "doesn't waste time by giving you questions that are too easy or too hard," he says. As a result, ETS promises to offer quicker and more frequent tests. The logic is simple: With tailored testing, you need complete only 80 percent of the test to get a score, so the GRE CAT should be shorter than the pencil-and-paper test. And because the test is shorter, ETS can administer it more often. At most test centers, the GRE CAT is offered twice a day for about two weeks every month. The innovation of which ETS is proudest, however, is CAT's capacity for immediate results. No weeks of anxious waiting at the mailbox; you can call up your score on the screen as soon as you finish the test. And if you don't like what you see, you can cancel your score on the spot.

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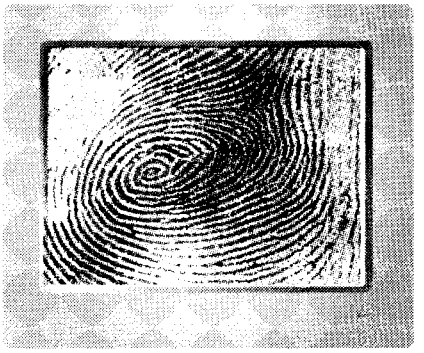


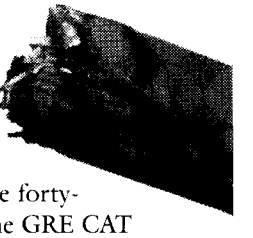
To ensure fairness, ETS must protect its tests from leaks, cheating, and scams. Accordingly, the organization is highly secretive, and information about its goods is difficult to obtain. ETS critics, however, are already worrying about CAT for a number of reasons: its internal design problems, its impact on disadvantaged communities, and the unavailability of sample tests to the public. The stakes of the debate, after all, are high. Standardized testing is the barely visible hand guiding the American meritocracy. Even a small change in its workings can have large consequences for those moving up and down the socioeconomic ladder alike.

One of the first things a test taker will notice is that the promise of shorter and more conveniently administered tests has not yet been fulfilled. Each GRE CAT contains a tutorial that can last as long as twenty-five minutes, and at least one section being pretested for future use; all this can drag out the test's length to an uninspiring four and a half hours.

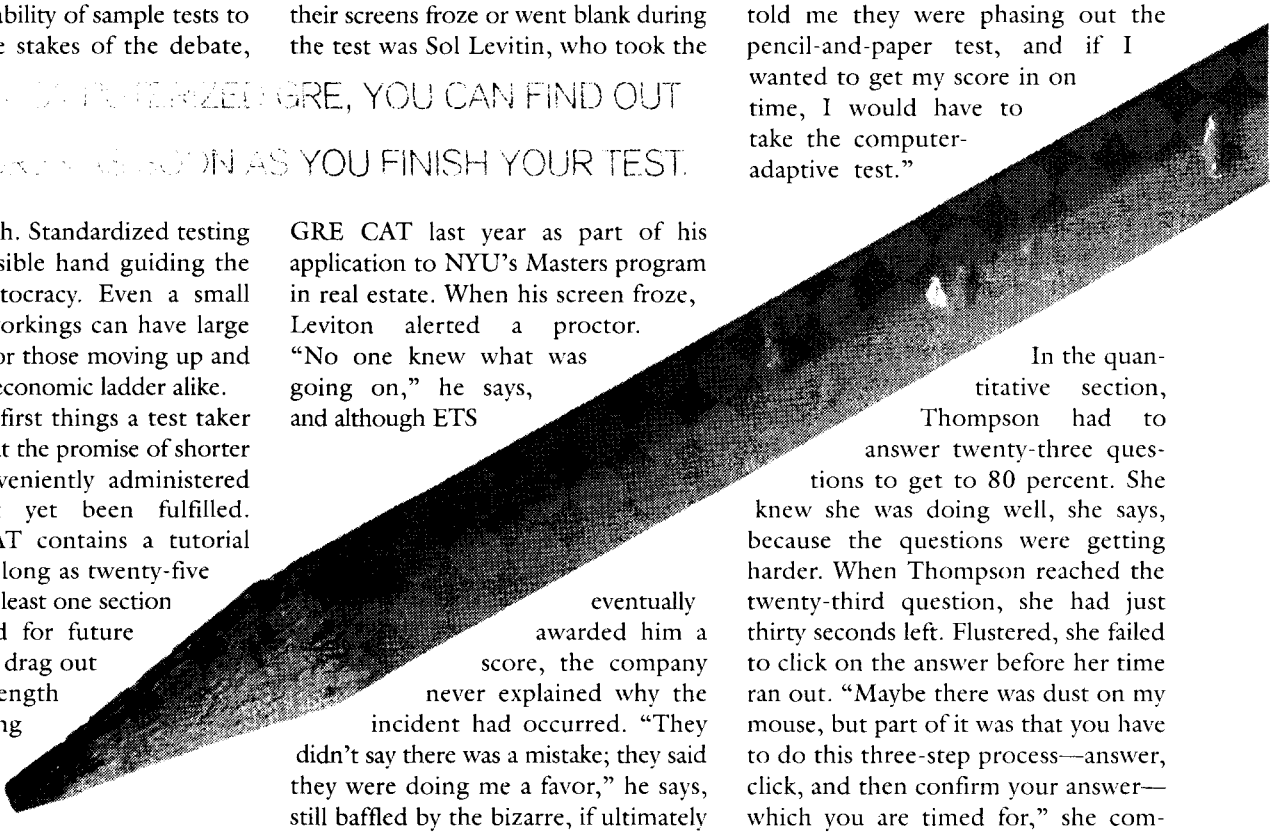
Since security measures are so elaborate, test takers also have to be at the test center a half hour before the test. And although CAT's defenders say that students can take the test in intimate, unthreatening settings for the first time, these centers are often so small that they are booked months in advance. The Manhattan testing center where I took the GRE CAT, for example, had only fourteen seats, and closed over the summer because it could not afford the high rent. Moreover, many centers are not easily accessible to the communities they serve. The three CAT centers serving New York City today are in the outlying boroughs of Queens and Staten Island. (Sylvan Prometric, the company that manages the test centers for ETS, says it plans to open three new locations—each equipped with more than fifty computers—in Manhattan by the end of 1996.)

Much more alarming to anxious test takers is the prospect of computer-induced error. Although there are no hard statistics to consult, discussions with a number of students across the country revealed that something like this is occasionally happening. One of several test takers who told me that their screens froze or went blank during the test was Sol Levitin, who took the GRE CAT last year as part of his application to NYU's Masters program in real estate. When his screen froze, Leviton alerted a proctor. "No one knew what was going on," he says, and although ETS eventually awarded him a score, the company never explained why the incident had occurred. "They didn't say there was a mistake; they said they were doing me a favor," he says, still baffled by the bizarre, if ultimately unharmful, experience.

Other students complained that their scores suffered thanks to CAT's "80 percent rule." Under this rule, you must complete 80 percent of the questions in each section to get a score, but at the same time, you need only complete this minimum to receive a high score—even a perfect score. Some students, savvy to this fact, pace themselves so that they finish only 80 percent of the test as carefully as possible. But many slower students have received no scores because they simply could not meet the 80 percent minimum before the clock ran out. Several of these students chose not to speak for attribution, fearing that it might harm their chances of getting into graduate school. But one student willing to discuss her GRE CAT experience was Claudia Thompson.



Applying to a mid-career program in public administration at Harvard's Kennedy School of Government, the forty-year-old Thompson took the GRE CAT in February 1995. "I didn't want to take the test by computer," she says. "I called ETS customer service. They told me they were phasing out the pencil-and-paper test, and if I wanted to get my score in on time, I would have to take the computer-adaptive test."



In the quantitative section, Thompson had to answer twenty-three questions to get to 80 percent. She knew she was doing well, she says, because the questions were getting harder. When Thompson reached the twenty-third question, she had just thirty seconds left. Flustered, she failed to click on the answer before her time ran out. "Maybe there was dust on my mouse, but part of it was that you have to do this three-step process—answer, click, and then confirm your answer—which you are timed for," she complains. "There wasn't enough time and the test died on my screen."

Thompson, who scored 770 out of 800 on the verbal section and 700 out of 800 on the analytical section, was angry. "I called ETS and offered to retake the section," she says. "I said they could randomly assign me a wrong answer for that last question." ETS refused to give her a score, instructing her to retake the test in six months.

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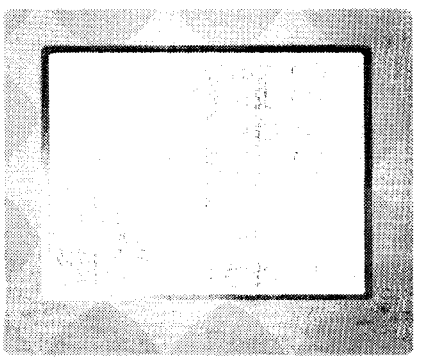
(At the time, students were required to wait six months before retaking the test to diminish the probability of getting repeat questions. Today, the wait is sixty days.) Thompson worried that her application would suffer if she failed to submit a score for the quantitative section, so she continued to work the phones, explaining her problem to ever more powerful people at ETS. "Finally," she says, "after one two-hour conversation, I realized that they didn't care about me. They were just pumping me to get information about how someone who had scored so high on the other sections could get no score on the quantitative section." Eventually, Thompson was admitted to Harvard anyway, but she still rankles over the incident.

"Initially, we felt that 80 percent was the minimum amount needed to accurately assess student performance," explains ETS's Judson Sheridan. He says there have been very few cases like Thompson's, but adds that ETS is "working on a process to allow the student to answer less than 80 percent and still get a score."

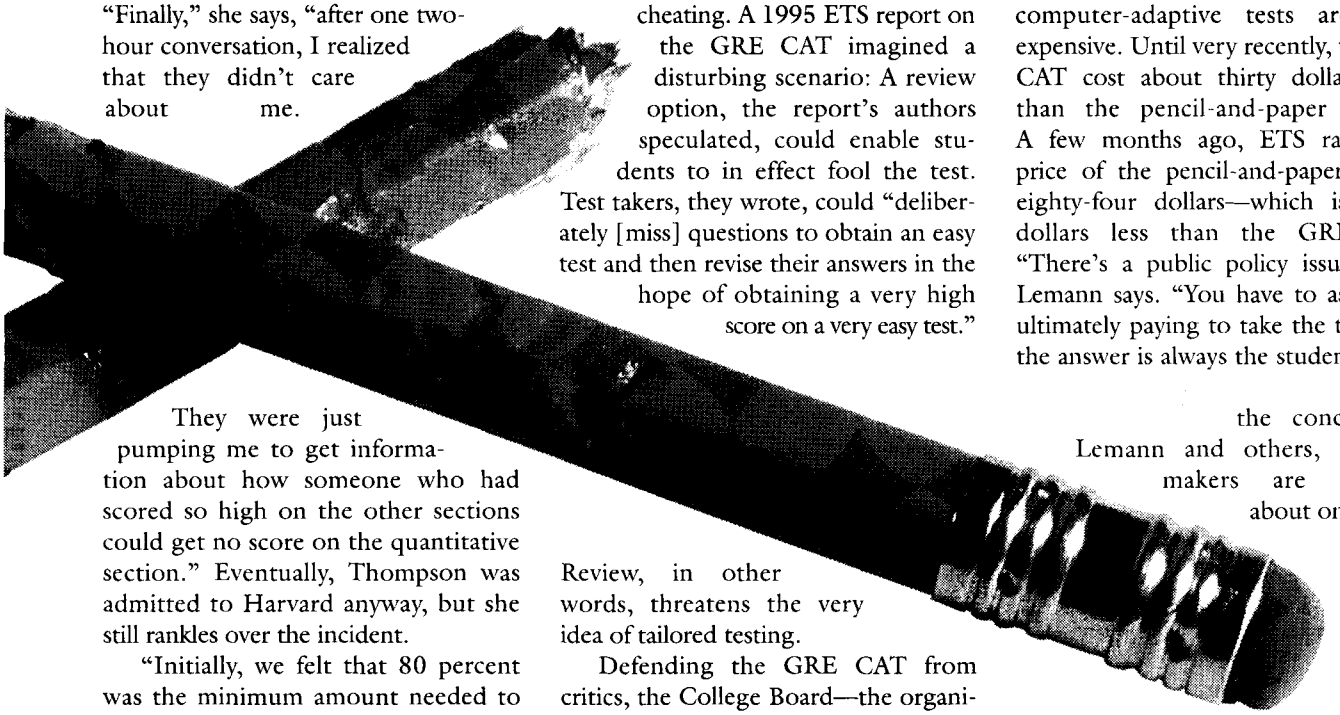
CAT's advocates insist that the improvements in accuracy and efficiency introduced by tailored testing and the 80 percent rule far outweigh any disadvantages. But some critics also lament that an indispensable component of standardized testing has been unnecessarily sacrificed: reviewing your answers. "Once you've clicked off of a question on the GRE CAT, you've clicked off for good," says Sol Levitin. "It's not like turning the page, because you can't actually go back." Even ETS admits that in GRE focus groups all over the country, students have complained about not being able to check their work.

Steven Wise, a professor of educational psychology at the University of Nebraska, believes abolishing review puts unrealistic expectations on students, asking them to "behave like machines." But he understands ETS's predicament. "The issue is efficiency versus accountability," he says, explaining that a review option would make the new test even longer, thereby canceling out one of its most appealing features. Then there's the question of cheating. A 1995 ETS report on the GRE CAT imagined a disturbing scenario: A review option, the report's authors speculated, could enable students to in effect fool the test. Test takers, they wrote, could "deliberately [miss] questions to obtain an easy test and then revise their answers in the hope of obtaining a very high score on a very easy test." Review, in other words, threatens the very idea of tailored testing.

Defending the GRE CAT from critics, the College Board—the organization that sponsors the SAT—points out that the test compensates for not offering review by allowing students to see their scores, and then cancel them immediately. If students find out they've done badly, says College Board senior research scientist Howard Everson, they can just retake the test. But even Everson admits that canceling a score is not a perfect solution. At ninety-six dollars a shot, the test is pricey enough to make taking it more than once a year beyond the reach of many students.



Indeed, the test's expense is controversial. ETS hopes that the new, more easily available tests will reach a broader range of customers. But Atlantic Monthly national correspondent Nicholas Lemann, who is writing a book about meritocracy in America, points out that computer-adaptive testing may stack the deck against the poorest students for a simple reason: computer-adaptive tests are more expensive. Until very recently, the GRE CAT cost about thirty dollars more than the pencil-and-paper version. A few months ago, ETS raised the price of the pencil-and-paper test to eighty-four dollars—which is twelve dollars less than the GRE CAT. "There's a public policy issue here," Lemann says. "You have to ask who's ultimately paying to take the test. And the answer is always the students."



the concerns of Lemann and others, the test makers are adamant about one matter of egalitarian import: Computer literacy, they say, has nothing to do with one's score. In preliminary field studies, ETS did find that "young people who have grown up with arcade games, home video games, VCRs, programmable thermostats, CD players, word processors and other computer-related devices are less inclined to be nervous" about the test. But according to ETS, there is little relation between a test taker's level of anxiety and his or her actual score. A 1994 pamphlet published by the ETS board of trustees maintains that, with a computer tutorial in place, "someone who has never touched a computer before can do just as well as a computer-literate person." Mary Lunz, a Chicago psychometrician who works on standardized testing, agrees. "The technical ability that you need for CAT is equivalent to what you need to operate a touch-tone telephone," she says.

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TEST TAKERS ARE ESPECIALLY ALARMED BY THE PROSPECT OF COMPUTER-INDUCED ERROR.

While the suggestion that CAT requires no special training or experience may reassure digitally impaired students, it bodes less well for another constituency: the test-prep industry, which has flourished by selling insider tips and strategy advice to fee-paying initiates. More than anything, the test-prep companies rely on access to ETS's sample questions for their livelihoods. And so it was a great victory for them when the New York State legislature ruled back in 1979 that test makers had to disclose complete tests to the public on a regular basis. Today, Truth in Testing legislation covers the GRE pencil-and-paper tests. But in 1994, while CAT was in development, ETS chose not to comply with Truth in Testing any longer. The testers told the politicians that computer-adaptive testing requires a whole new process of disclosure that the company needs to research. After all, with tailored testing, every individual test is different; there are no master tests to disclose.

ETS's decision was a blow to the test-prep companies, who were already in the midst of their own battle with the organization over the GRE CAT. According to Melissa Mack, a spokesperson for Stanley Kaplan, students had earlier tipped off the company that many of the same questions were reappearing on different versions of the computerized test. This meant that it was possible for students to cheat by sharing their answers. Kaplan staffers who repeatedly took the GRE CAT found a significant number of overlapping questions. As a result, they were able to reconstruct 70 to 80 percent of a test, which meant, Mack claims, that "anyone could cheat on it."

When Kaplan alerted ETS to CAT's apparent security problems, the testing organization was initially receptive to the information and decided temporarily to withdraw the GRE CAT. Then, on December 16, 1994, a front-page story in the *New York Times* revealed to the public that Kaplan had obtained parts of the computer-adaptive GRE. Once the *Times* piece appeared, ETS was furious. Its president, Nancy Cole, denounced Kaplan in an angry press release, charging that the "well-heeled firm" had instigated "a concerted effort...to sabotage computer-based testing." By the end of December, ETS had slammed Kaplan with a copyright-infringement lawsuit that barred the company from trying to re-create the test again.

Today, neither ETS nor Kaplan will discuss the specifics of the copyright-infringement lawsuit (which has yet to be settled), although ETS says it has armed itself against future raids by considerably increasing its CAT question pool—as well as its test-center security. Kaplan denies any wrongdoing. In its legal brief, the company argues that ETS knowingly allowed the GRE CAT to operate for eleven months from a single, insufficiently large pool of questions. Kaplan claims it merely sought to point out the security risks

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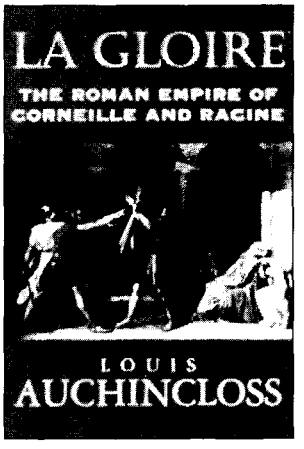

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involved in such a practice and had no intention of sharing the questions with students. "We put the test we reconstructed in a vault at Price Waterhouse," says Mack, referring to the accounting firm where the results of the Academy Awards votes are kept.

YET many in the testing industry scoff at such an explanation. "Computer-adaptive test administrations are a threat to test-prep companies' business," says James McBride, a San Diego scientist who was involved in CAT's early development. "Kaplan structures its classes on a regular schedule, with intervals timed for specific GRE test dates." Without that fixed schedule, McBride argues, students will not pony up money for its classes.

Neither Kaplan nor its competitor, The Princeton Review, will release any information about their enrollments, so it's difficult to tell whether or not McBride is right. Still, it seems clear that both companies have had to put significant time and money into developing coaching material for the GRE CAT. "Our terminals are the same exact size as ETS's, and they're on the same place on the desk. We measured," boasts Deborah Bond-Upson, Kaplan's vice president of product development. But regardless of whether Kaplan acted selfishly or selflessly in its efforts to obtain a copy of CAT, the company's skirmish with ETS highlights some of the ambiguities surrounding test disclosure, as well as the passion with which both parties stake their claim for control over standardized testing.

On the one hand, watchdog organizations like Fairtest argue that without full disclosure, there is no accountability. "You're basically at the mercy of the alleged truthfulness of the test makers," says Fairtest's director of education Bob Schaeffer. "There are many cases in which students have had their scores changed because of exam errors discovered by outside analysts. Without disclosure, this would never have happened." On the other hand, as even Kaplan's Bond-Upson, has pointed out, disclosure has not necessarily served the public at large. Instead, it's mainly those students who can afford the books and courses offered by test-prep companies who actually benefit from disclosure. (A typical GRE prep course costs $900.) An ideal solution, says Bond-Upson, might be to limit disclosure to a professionally appointed board—an FDA-type organization for testing that would presumably include reps from Kaplan and The Princeton Review. In any case, the conflict over disclosure may soon be resolved. This past November, New York Governor George Pataki signed a bill requiring ETS to disclose items at least once a year, and to come up with a more complete disclosure plan by the year 2000.

ULTIMATELY, the debate over CAT and disclosure may be best understood as a debate over ownership of testing's future. No party in the industry wants to be denied an opportunity to shape standardized testing's glorious, high-tech prospects. After all, computer-adaptive testing isn't just about efficiency; it's also about keeping up with the changing habits of an increasingly electronic society. Putting the GRE on computer is just the first

EROS, MAGIC, AND THE MURDER OF PROFESSOR CULIANU

BY TED ANTON

On May 21, 1991, popular University of Chicago Divinity School Professor Ioan Culianu was murdered execution-style on campus. The crime stunned the school, terrified students, and mystified the FBI. The case remains unsolved. Presenting riveting evidence that the murder is in fact what Culianu's friends suspected all along—the first political assassination of a professor on American soil—Ted Anton's book thoroughly updates the *Lingua Franca* article that earned him a National Magazine Award nomination in 1995.

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step, says Debra Stewart, former chair of the GRE Board, a consortium of graduate deans that advises ETS on issues related to the GRE. Beginning in 1999, she says, the GRE CAT will include a composition test, and both analytical and quantitative sections will move beyond multiple choice and require the test taker to type in their answer. More remarkably, Randy Bennett, director of research at ETS, describes his vision of how computerized tests will evolve to accommodate a culture that has increasingly little use for No. 2 pencils and the old-fashioned written word: "Say you want to know how well our population can reason with current material. Let's say, the news. But you realize most people get this news off TV. Isn't it better to have a media clip than a reading-comp passage?" The Princeton Review's founder John Katzman is equally enthusiastic about what the future may bring. "What you'll have soon is a multimedia test that will, for example, replace reading comprehension passages with a talking head," he promises. "You'll do all kinds of fun things like take notes and then talk to the computer."

Rachel Shteir is a writer living in New York. Her article, "Brecht/Not Brecht," appeared in the May/June issue of *Lingua Franca*.

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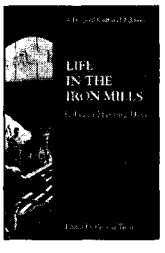

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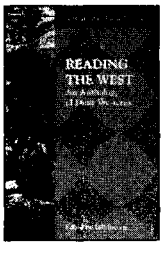

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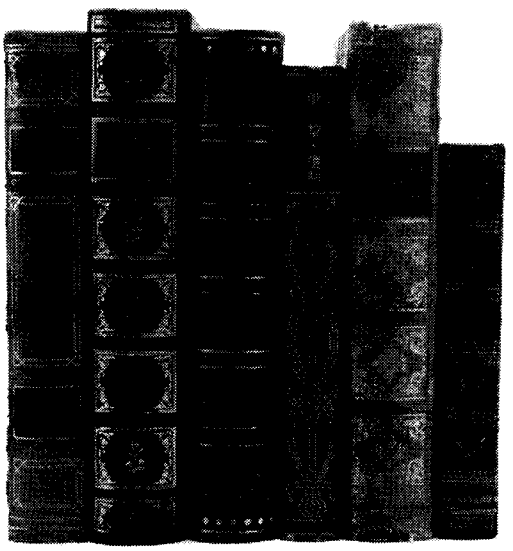

SO YOU THINK YOU KNOW American lit? Well, wait until you start flipping through the *Longfellow Anthology of American Literature,* due in bookstores next fall. Search for your favorite Robert Frost poem, and you'll come up empty; Emily Dickinson and Willa Cather are also missing in action. Even Longfellow didn't make the cut. In place of all the usual suspects, you'll encounter strangers: Lorenzo Da Ponte, Julian Czupka, Dorothea Dahl. Edited by Harvard English professors Marc Shell and Werner Sollors, and published by Johns Hopkins University Press, this parallel-universe collection will offer up more than 1,000 pages of virtually unknown work. So what's the joke? Who *are* these people?

The folks collected in the *Longfellow Anthology* are American writers, to be sure, but with a difference: All wrote—or write—in languages other than English. Currently being compiled, the burgeoning anthology already contains over twenty languages within its borders. (For those of us lacking UN-level language skills, English translations will appear alongside the original texts.) The collection is the debut project of Harvard's Longfellow Institute, a new foundation dedicated to repealing the unwritten law that says English is the official literary language of the United States.

The institute, which Shell and Sollors launched two years ago with funds from the Mellon Foundation, is still in the start-up stage—there's no office space, only a Web page run by Sollors's son—but it's already got several tricks up its sleeve. In addition to the anthology, Shell and Sollors are signed up to edit a fifty-volume series of novels and poetry for Johns Hopkins—all in bilingual editions, *bien sûr.* When the series is complete, over forty languages will be represented. The series, says Shell, will offer both "completely unknown works" and "critical editions of out-of-print classics," such as O.E. Rølvaag's 1927 Norwegian-language tale of immigrant farm life, *Giants of the Earth.* ("We don't want to overwhelm people with fifty texts, each found in somebody's basement," Shell explains.) Rest assured, though, the series will contain plenty of surprises, including Henry Edward's 1869 five-act play, *Mordecai and Haman,* a retelling of the Biblical tragedy of Esther in—you guessed it—Welsh verse.

BY **DANIEL ZALEWSKI**

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Shell and Sollors came up with the idea for the institute three years ago while team-teaching a comp lit seminar at Harvard entitled "NAFTA Literature." Says Shell, "We realized that nobody had ever taken non-English texts seriously in the American academy. They were dismissed as curios." As Sollors puts it, "Most American literature anthologies ask readers to bow their heads and reflect on all the voices that have been silenced, but they don't actually offer anything to read."

Henry Wadsworth Longfellow is the project's patron saint, explains Sollors, because the poet (and Harvard professor) was "an ardent translator, and one of the first—and last—scholars to approach American literature from a comparativist perspective." Indeed, American intellectuals didn't always stop their ears when non-English voices spoke. Benjamin Franklin published the country's first German-language newspaper, the *Philadephische Zeitung* (at least two-fifths of colonial Pennsylvania spoke German). Mark Twain, for all his bluster about the "awful German language," actually wrote several short pieces in German, including a comic one-act play, "Meisterschaft." But during World War I, Theodore Roosevelt began to insist that Americans "have but one language.... That must be the language of the Declaration of Independence." As Shell sees it, "1914 was a watershed year for American xenophobia." From that point on, he says, non-English texts didn't just fall out of favor: They stopped being read.

AT LEAST IN this country, that is. Many of the anthology's selections, Shell and Sollors report, were actually suggested by foreign scholars. "We've learned that a Swedish professor of American literature is far more likely to know about this kind of material than is a homegrown Americanist," explains Shell, who was himself born in Quebec and grew up "reading all the Franco-American classics." Sollors, who was born in Germany, says, "We continue to receive reports of unknown treasures from scholars in Taiwan, Cyprus, and other

EUSEBIO CHACÓN

unexpected places." After all, who would have thought that New Jersey's current chief meat inspector, Seyfettin Bascillar, is considered a master of Turkish poetry by appreciative critics in Ankara? Shell and Sollors have had a selection of the 66-year-old poet's work translated into English for the first time.

The *Longfellow Anthology* contains multitudes, from an 1831 slave narrative written in Arabic and set in Fayetteville, North Carolina (in which the slave, Omar ben-Saeed, half-heartedly disavows his allegiance to Muhammad) to Chinese-language poetry first scrawled on the walls of Angel Island, an immigrant internment center in California. The technicalities of building this Tower of Babel at times left the two editors, who collectively speak a dozen languages, tongue-tied. "How can Werner or I truly evaluate a Welsh manuscript? Or a Turkish poem?" asks Shell. "One must ultimately rely on the judgment of others." (Luckily, the duo has had a lot of help in the translation department from a small cadre of multilingual grad students.) It's also been a challenge prepping the original manuscripts—many of which appeared in serialized form in non-Anglophone newspapers—for the printing press. "Many of these works are written in Americanized dialects of High Polish or what have you," says Shell. "Pennsylvania Dutch, for example, is this bizarre mix of antique Dutch and American slang terms. It's driving the copy editors crazy."

The anthology selections, as diverse as they are, share some common themes. Many challenge the assimilationist thrust of American political culture. A Norwegian prose allegory, "To the Golden Gate," tells of a Minnesota farmer's fight to drain his property of what he sneeringly calls the "Yankee swamp." Similar derisions are expressed by Lorenzo Da Ponte, the librettist of the Mozart operas *Don Giovanni* and *Le Nozze de Figaro,* who migrated to the United States from Italy in 1819. Never finding the riches he hoped for in New York (though he did become Columbia College's first chair of Italian), Da Ponte composed a bitter bilingual poem, *Storia Americana* (1835), in which the narrator lurches from Italian to English in an attempt to show how life in America "sucks the heart's fountain" and scrambles one's identity. In a similar vein, Polish writer Julian Czupka expressed hope that his grim 1897 short-story collection *Obrazki z Ameryki* ("Pictures from America") would encourage Poles *not* to try their luck in the New World: "I would like," he wrote, "for my *Pictures* to be distributed in Europe and to restrain the desire to emigrate.... Compared to America's misery, the poorest existence in Poland is a real paradise."

While many of the authors in the collection were fluent in English, they apparently found a kind of imaginative freedom writing in a more familiar tongue. "For some," explains Sollors,

AS SHELL SEES IT, "1914 WAS A WATERSHED YEAR FOR AMERICAN XENOPHOBIA." FROM THAT POINT ON, HE SAYS, NON-ENGLISH TEXTS SIMPLY STOPPED BEING READ.

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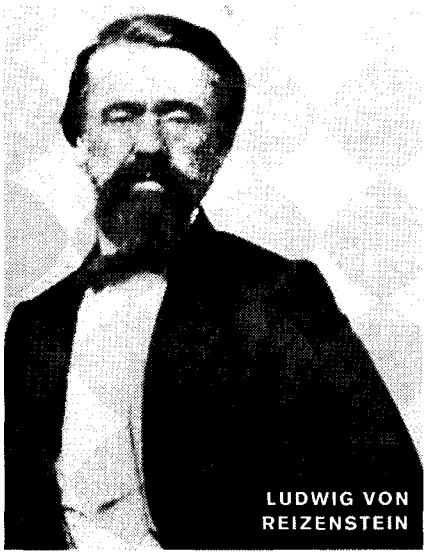
"it's a sort of community code language, a way of venting negative feelings and discussing taboo topics." For example, although *Peppino* (1897), the picaresque tale of an immigrant shoe shiner, was published in both French and English, the expurgated English version lacks the exposé of child labor that makes the French edition so affecting. (The *Longfellow Anthology* will include a translation of the French.) Even in modern times, non-Anglophone newspapers in the U.S. harbor literary secrets: One fascinating anthology selection is Pan Xiujuan's 1979 Chinese-language story, "Abortion," in which a group of San Francisco sweatshop workers bluntly discuss how having additional children threatens their already tenuous economic survival.

the boldest use of a non-English tongue is Victor Séjour's chilling short story, "Le Mulâtre" ("The Mulatto"). Written in New Orleans in 1837, it is, Sollors excitedly reveals, "the first known African-American work of fiction"—not to mention a baroque revenge fantasy. The story focuses on a slave, who, after witnessing his wife's rape by his master, incites a plantation revolt and chops off his master's head with an ax. (Séjour himself was a member of the free black class in New Orleans.) This bloody scenario presages the violent acts central to such twentieth-century works as William Faulkner's Light in August and Richard Wright's Native Son. But compared to the "milder and more familiar New England abolitionist script" that reigned during the 1830s, says Sollors, "Séjour was taking a lot of risks." Tellingly, Séjour chose to publish his creation not in Louisiana but in Paris, in a journal called Revue des Colonies; that decision, suggests Sollors, "may have cost him a wider American audience, but allowed him to stay true to his vision."

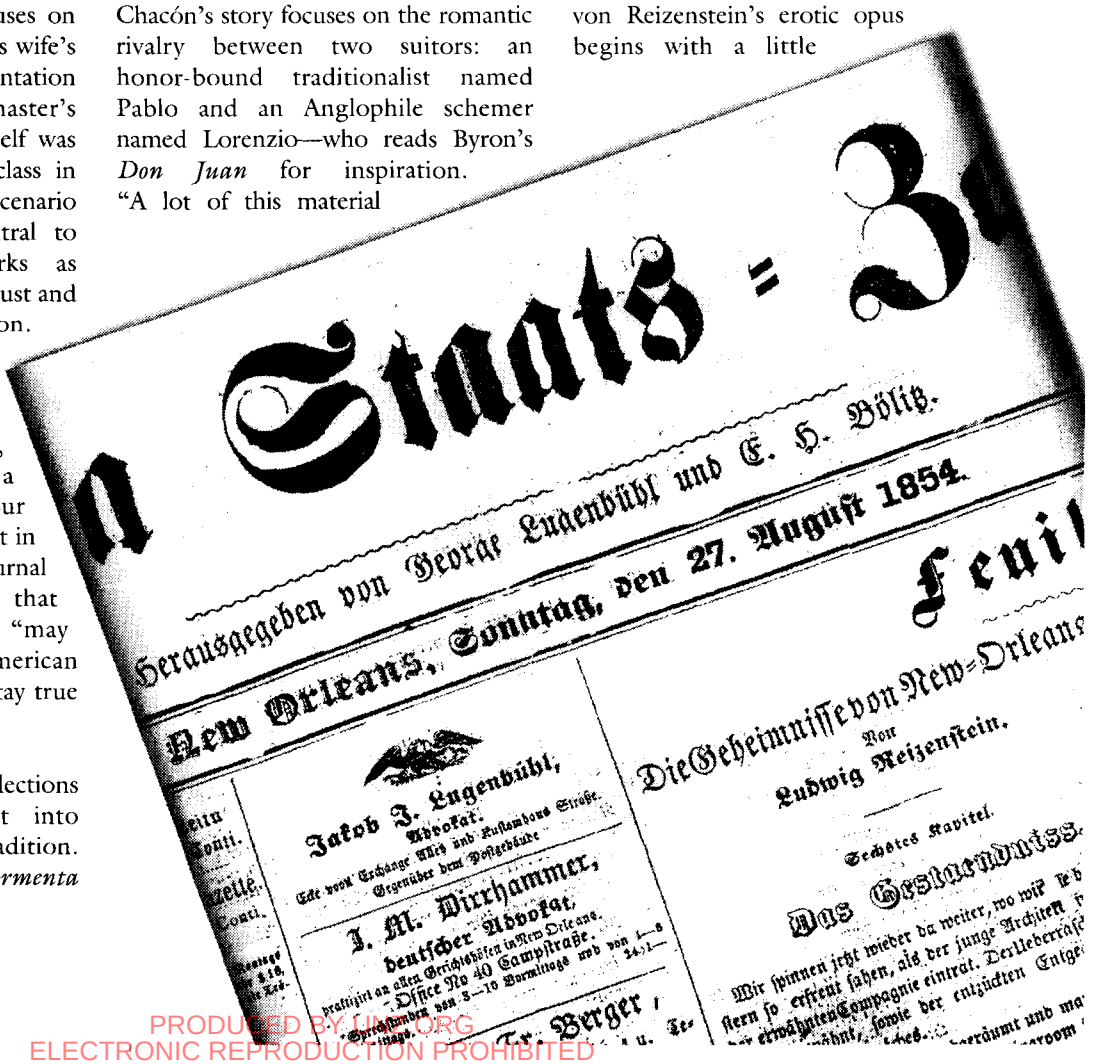
anthology selections are oddities that don't fit into any particular literary tradition. Eusebio Chacón's *Tras la tormenta*



LUDWIG VON REIZENSTEIN

la calma ("The Calm After the Storm"), the first New Mexican novella, is one such square peg. According to co-translator Doris Sommer, a Spanish professor at Harvard, the 1892 novella has "less in common with Latin American fiction of the period than with Spanish Golden Age drama. The whole piece is imbued with a baroquely theatrical sense of honor. And yet it's not a play, but this kind of intense prose poem." Set in Santa Fe, Chacón's story focuses on the romantic rivalry between two suitors: an honor-bound traditionalist named Pablo and an Anglophile schemer named Lorenzio—who reads Byron's *Don Juan* for inspiration. "A lot of this material looks strange when placed in the context of Henry James or Theodore Dreiser," says Shell. "With most of these works, you're simply not going to experience the jolt of familiarity."

On the other hand, readers of the Longfellow series's first full-length publication, *The Mysteries of New Orleans*—a novel written by an exiled Bavarian baron named Ludwig von Reizenstein—may be jolted out of their chairs. (The novel is set for publication in 1998.) A succès de scandale when it was first serialized in the German-language newspaper *Louisiana Staats-Zeitung* in 1854 (the same year Thoreau published *Walden*), von Reizenstein's erotic opus begins with a little



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THE LONGFELLOW ANTHOLOGY MAY HELP TO SHIFT DISCUSSIONS OF DIVERSITY AWAY FROM ETHNIC IDENTITY AND TOWARD LANGUAGE ITSELF.

cross-dressing—a woman sneaks out on the town in her lover's clothes, whereupon he pursues her in drag—and keeps getting wilder from there. The novel, which kicked a tale by Alexandre Dumas off the *Staats-Zeitung*'s front page, represents an American take on the literary fad that swept Europe after Frenchman Eugène Sue published *The Mysteries of Paris* in 1842; like Sue's feuilleton, Reizenstein unravels a conspiracy plot that exposes the sordid panorama of city life. (In this case, the conspiracy is, believe it or not, a worldwide slave rebellion plotted by a mysterious stranger named Hiram.) The book, which Sollors half-jokingly calls a "novel of manners," is perhaps most singular in its rhapsodic depiction of lesbian love, which the radical Reizenstein portrays as a sublime political act equivalent to a slave revolt; the novel includes a steamy bedroom scene that makes all the hubbub about TV's *Ellen* seem quaint. Amid the multiple murders and sexual shenanigans—Reizenstein gives his Hungarian villain, Lajos, a taste for necrophilia—it's easy to lose sight of the fact that this Southern Gothic creation is, as Sollors mildly puts it, "one of the first urban American novels," one that portrays antebellum New Orleans in all its Creole complexity, with everyone from German-American aristocracy to Caribbean prostitutes crossing paths (not to mention genders). And you've wondered where Anne Rice got all her crazy ideas.

Reizenstein's novel, like many of the Longfellow texts, is lucky to have seen the light of day. Soon after publishing it, the baron came to regret his fictional indulgences, and abandoned fiction for a career selling birdcages. His name disappeared from literary history. Fortunately, translator Steven Rowan, a history professor at University of Missouri-St. Louis, was hot on Reizenstein's trail. In the past five years, he's examined an entire tradition of Mysteries titles by various hands, beginning with *The Mysteries of Philadelphia; Cincinnati, or, the Mysteries of the West;* and *The Mysteries of St. Louis.* Rowan eventually stumbled across the only known complete copy of Reizenstein's text at the Historic New Orleans Collection. "They're amazing artifacts," he says of the books in this genre. "They're definitely odd, but they really give you a flavor for what these cities were like during the early nineteenth century. And the idea uniting them—that urban life is somehow always tied up with criminality—well, that's a very contemporary theme."

THE LONGFELLOW scholars aren't the only ones digging around the tangled roots of American lit. Arte Publico Press's Recovery Project series, headquartered at the University of Houston, has been publishing forgotten Chicano texts for five years now. And Norton is compiling its first Native American literature anthology. But the Longfellow project is distinctive in this movement—for, as Sollors puts it, "we've tried to steer away from motivations of ethnic pride." For Sollors, the author of *Beyond Ethnicity* (1986), a comparative study of American immigrant literature, the Longfellow Institute projects should help shift discussions of diversity away from ethnic identity and toward a renewed appreciation of language itself. As Sollors writes in his introduction to the anthology, "The absence of 'language' as a variable in the so-called multiculturalism debate may have contributed to the dominance of racial over linguistic identifications of authors and texts." The result of this lapse has been dramatic, he says. "It's amazing. If you look at the MLA's bibliography on Chinese-American literature, it only mentions works in English. We're hoping this project can help change what we mean when we talk about difference in America."

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might argue that American scholars, in their obsession with reclaiming "lost voices," have taken one too many trips to the literary lost and found. If the works included in the Longfellow collection are really so special, shouldn't they have somehow found their way to fame, much like Isaac Bashevis Singer's Yiddish tales? Shell and Sollors admit that some of the selections are essentially curios—chosen more for their historical fascination than for their literary merit. But Shell believes that the American canon has plenty of elbow room for non-English texts. "Name one good American play written in the nineteenth century," he challenges. "You can't. Well, we now know of several splendid American plays written in languages other than English." Shell, in fact, rather enjoys poking fun at pieties surrounding the American canon. "Even when it comes to fiction and poetry," he says, "a lot of non–Anglophone stuff easily surpasses the likes of Mr. Washington Irving. Let's face it, it's not hard." While Shell doesn't think he's yet found "a Polish Dickens scribbling away in Pennsylvania," he's still looking.

A lot depends on having the right attitude, Shell believes. "Take Alexis de Tocqueville," he says, by way of example. "We don't find it at all strange that one of the greatest treatises on American government and democracy was written in French, but that's because the author went back home to write his book. Well, good for him. But what if he had *stayed?* Would we then recognize it for what it is? That's the kind of question we're trying to raise."

Daniel Zalewski is a senior editor of *Lingua Franca*.

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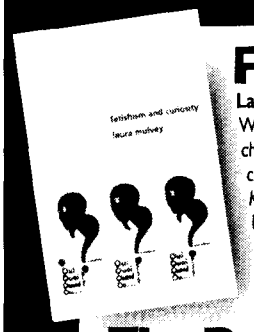

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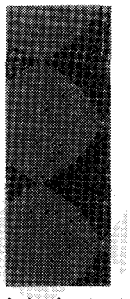

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MY TRANSLATION PROBLEM

ONE MAN'S PROTEST AGAINST THE DESECRATION OF DEAD LANGUAGES

WHEN I WAS AN UNDERGRADUATE at Oxford in the late Sixties, there was a student whose doctoral thesis concerned a subject of such astounding obscurity that no one could describe it except by analogy: "not unlike early-twelfth-century lyrical verse in southeastern Transylvania," for example. When the time came to assess his thesis, university authorities were unable to find a single person able to read it, let alone judge its merits. So they contacted London's Foreign Office to see if that ministry, during the course of its sundry transactions with foreign parts, had ever encountered a resident of the British Isles whose area of expertise included realms bordering the doctoral candidate's thesis topic. Within a week, the Foreign Office announced it had found just such an expert.

Or thought it had. The ministry had mailed the thesis to the doctoral candidate's very own lodgings. Attached was a note on imposing

BY **PAUL WILLIAM ROBERTS**

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letterhead announcing that his expertise came highly recommended and asking him if he would be so kind—for a modest fee, of course—to peruse the enclosed thesis and assess its merit. There was no indication that the ministry had noticed an eerie similarity between the evaluator's name and the one on the cover of the thesis.

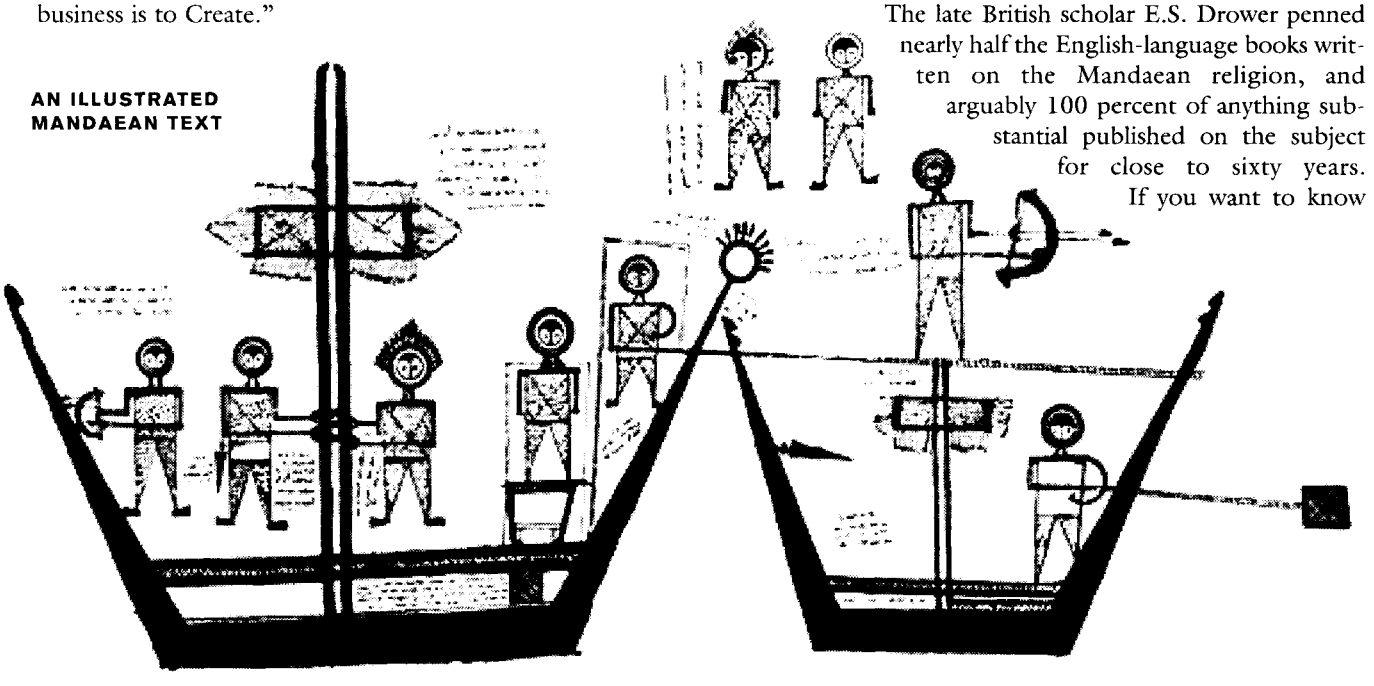
So the candidate judged (very favorably, by all accounts) his own work. With no one qualified to criticize his judgment, however, who is to say whether he was overly generous or not? An Oxford man back then was presumed to be above such tellurian traits as dishonesty or cheating. That doctoral candidate—by now a full-fledged D.Phil. robed in his own accolades—went on to establish himself as the foremost English-language authority on medieval folk ballads in eastern Azerbaijan. Or something like that.

[redacted] are more common than one might think. For every graduate student drawn to the knockout debates of contemporary scholarship, there is another who, like the lighthouse keeper or night watchman, prefers to go it alone. William Blake, whose contemporaries considered him a harmless lunatic, had it all figured out: "I must Create a System, or be enslav'd by another Man's." One can imagine the rapture experienced by that very first Blake scholar on reading this line and grasping its full import. As long as there is an academy, there will be the journeyman scholar who—in aspiring to more than the back-bending, ink-stained thralldom of a roll-neck serf—founds his own personal fiefdom in virgin territory. This is the type of scholar who will specialize in a subject whose demand, initially at least, is limited largely to himself. As Blake himself continues: "I will not Reason & Compare: my business is to Create."

Thus it is that entire fields of study are cultivated by and for a small coterie of initiates. These tiny scholanies, where subject and ruler are often one and the same (although not necessarily harmonious because of it), have proliferated nowhere more than in the area of obscure languages. When we reach the realms of ancient tongues like Vedic or Sumerian, there are entire subfields dominated—to a point that would be illegal in any other human endeavor—by the work of one single scholar. Such a person might, of course, be an intrepid mariner, alone on an empty sea; or he might be a whale in a goldfish bowl. Regardless, these particular scholarly circumstances are significant for the mortals who must, whether for pleasure or some interdisciplinary project, encounter an ancient tongue in translation. With no one to question their judgments, some monarchs of these scholanies have a worrying tendency to make translations that look painstakingly literal but are in reality arbitrary, illiterate, or bizarre—not to mention unverifiable. The upshot? With a kind of Whiggish arrogance, these translators present the holy texts of so-called "primitive" religions as mystical nonsense—or, conversely, sweetly dress them up in Victorian poetic drag.

[redacted] the Mandaean religion, a small Judeo-Christian sect whose followers believe John the Baptist is the Messiah. (The religion originated in Palestine but flowered in eastern Iraq in the second century A.D. It barely survives today, with small bastions in southwest Iran and, oddly enough, Australia.) The religion's holy book, the *Ginza Rba*—a dauntingly esoteric combination of cosmology, prayers, legends, and rituals—was originally written in Mandaean, a tiny offshoot of the Aramaic tongue.

The late British scholar E.S. Drower penned nearly half the English-language books written on the Mandaean religion, and arguably 100 percent of anything substantial published on the subject for close to sixty years. If you want to know



AN ILLUSTRATED MANDAEAN TEXT

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something about the Mandaeans (for example, why the handshake is considered so important that a 200-page treatise was written on the correct way for two human beings to perform it), you must consult Lady Drower—and simply take her word for it. Any committee investigating academic monopolies, should they some day be regulated, would be shocked and appalled by what Robert Ludlum might have titled "The Mandaean Supremacy."

As a graduate student, Lady Drower could have engraved her reading list of mandatory Mandaean scholarship on an eyelash: S.A. Pallis's *Mandaean Studies* (Oxford, 1926) was aptly titled, indeed. Until Drower put pen to paper, Pallis *was* Mandaean studies, plain and simple. (That is, except for G.R.S. Mead's curious 1924 *The Gnostic John the Baptizer: Selections From the Mandaean John-Book*—although a Mandaean john was and is the ideal place to read the volume's bizarre renditions of ancient scripture.)

But no Western scholar was ever as interested in the Mandaeans and their faith as Lady Drower, and even those few who are interested concede that their passion—not to mention their knowledge—pales in comparison to the shelf full of books that bear witness to Drower's towering superiority. Her works are quoted like scripture by all subsequent scholars, and her translations are considered definitive—partly because few of the drones toiling in her Mandaean hive can actually read Mandaean, and, more disturbingly, because none seems able to determine exactly how proficient Drower was in the language. (Jorunn J. Buckley, an independent scholar and one of the few active scholars of Mandaeism, will only say that "it's impossible to refute her expertise.")

Well, let's tackle this question ourselves. Here's a passage from "The Song of Ascent," taken from Drower's 1959 *The Canonical Prayerbooks of the Mandaeans:*

> On the day when the radiance within Radiance
> Broke through and emerged,
> A counterpart of the jordan [sic] was formed in mirrors;
> In mirrors a counterpart of the jordan was formed.
> And water was produced in the Ether.
> The jordan emerged in its glory
> And the water was intermingled with the Ether,
> Intermingled was Water with Ether.
> And the strength of Light increased greatly,
> Was increased and established.
> A wreath they twisted into crowns
> (Of) myrtle leaves. And trees bore their burden (fruit)
> Nasirutha spoke therein to kings (priests)
> And their purities were intertwined.

Got it? To me, this sounds like a botched chemistry experiment. Now, unless the original Mandaean is genuinely wacky, or the language itself is as cumbersome as an old steamer trunk full of moldy blankets, only the most woefully besotted Drower fan would claim this as an exemplar of the translator's craft. "The radiance within Radiance," indeed.

To be fair, she isn't always this bad, though she is capable of producing translations as staggeringly opaque as this:

> Then dip thy bowl and recite the hymn, "At the waterhead
> I went forth"
> and "Blessed art thou, Outer Door," and recite the dedicatory
> prayer for the jordan.
> When thou recitest "Bound is the sea," "I am a perfected
> gem," "Avaunt,
> flee in fear," "Piriawis" and all as it is written, speak as
> written if there
> are two, three or many souls; but if only one soul say
> "the soul
> of N, who descended to the jordan and was baptised
> and received
> the pure sign." (And pay close attention to thy baptism.)

"Avaunt"? I hate to quibble, but this word had vanished from common usage 300 years before Lady Drower was born. Does the original text contain an equally archaic term? If so, how well would you have to know a language—one hardly five people on the planet can read a word of—before you could spot *archaisms* in it? If antiquity is the object here, then why not render the Mandaean into Middle English or Anglo-Saxon? Hell, why not pig Latin? Moreover, is the noun "Jordan" really lacking the equivalent of an initial capital in this manuscript? Who's "N," anyway? "Piriawis"? Is "Outer Door" really someone's name?

LET'S FACE IT When it comes to ancient translations, you either know an idiom or you don't. And if you don't, a phrase like "The guitarist's too much, man" ends up getting translated as "The player of the guitar is excessive, O human" or even "The guitarist is excessively masculine." Imagine how this problem is compounded when dealing with long-dead languages written without the Roman alphabet—or without any alphabet—that convey not rock-and-roll fandom, but a profound system of metaphysics or philosophy. It isn't pretty, is it?

The shameful truth is that much translation from obscure and ancient tongues is near-nonsense, and the redoubtable Lady Drower, I regret to say, was a major exponent of the art. The end result is that Mandaeism gets written off as a wacky, out-on-a-limb, spin-off cult with scriptures that make less sense than *Finnegans Wake*. Of course, Mandaeism is hardly the only victim of such scholarly solipsism. Even larger fields, such as Egyptology, often function like academic monopolies. Ever since 1821, when the young French linguist Jean-François Champollion, working with the Rosetta stone (a second-century B.C. inscription in classical Greek, Egyptian hieroglyphs, and Egyptian vernacular), persuaded himself and others that he could decipher those enigmatic Egyptian hieroglyphs, academics across a broad and varied terrain have unhesitatingly backed each other up over such issues as indeclinable nouns and unwritten vowels, frequently to the extent of endorsing the authority of a translation despite its implausibility. Champollion, one of the most formidable linguists of modern times, contributed to this problem. For all his undisputed brilliance, he insisted on assigning phonetic value to each Egyptian pictogram—a strategy that has effectively imprisoned Egyptology in a cage of literalism.

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ONE of the more unfortunate exponents of Champollion's methodology was the eminent Victorian Sir Wallis Budge, keeper of Egyptian and Assyrian antiquities at the British Museum a century ago, and thus a man who probably wrote more books about ancient Egypt than he could have possibly read on the subject. No doubt he knew an awful lot about ancient Egypt, but in his published work, Budge flaunts his spectacular incompetence as a translator by publishing a so-called "transliteration," with a hieroglyph above a phonetic rendition above an English "translation." [See above.] Since anyone familiar with pictographic languages knows that half, if not more, of their meaning—especially in the case of religious or ritual texts—lies in an understanding of symbols impervious to direct "translation," it seems scarcely believable that an astute scholar could convince himself that something like the following was an accurate rendering of a long-dead language used by a civilization whose monumental achievements 3,000 years ago continue to confound us:

Chapter of not allowing to be repulsed the heart of [Here comes name of deceased]
in the underworld. Says he, "O Heart mine of mother
mine. Twice. Heart mine of evolution mine. Not may be obstruction
against me in evidence. Not may be repulsed to me by the Powers.
Not may be made separation thy from me in the presence of the
guardian of the scale. Thou art genius my in body my, Chnem, making
sound limbs my. Mayest come forth thou to felicity [to which] go we
there. Not may overthrow name our the Shenit [who] make men firm.
Pleasant to us, pleasant [is] the hearing of joy of heart at the
weighing of words. Not may be told falsehood [against me] near
the god, in the presence of the god great, lord of the underworld. How
great art thou rising up in triumph!

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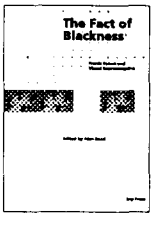

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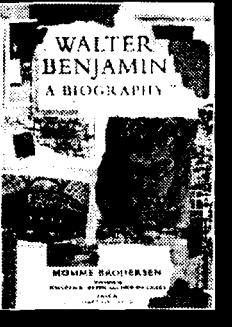

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This stupefying passage is from Budge's opus on funerary practices, *The Mummy* (1925). If a reader bothers to peruse Budge's annotations after ploughing through this drivel, he discovers that Budge admits that these texts are "very varied, but at present it is not possible to explain one half of them satisfactorily." The same could be said of Budge's translations. What we are being subjected to here is, in my view, an academic legerdemain. The transliteration masks the bald fact that, even with their words rearranged, most of these sentences would still be gibberish. The strategic use of brackets—to show where a word or phrase has to be fabricated or guessed at—belies the fact that virtually *every word* is scarcely more than fabrication or guesswork, all of it based on a context that is itself mere surmise.

Readers should remember that there is no such thing as "natural" gibberish: Even pidgin is grammatically and syntactically coherent. Therefore, to render a language, ancient or no, into gobbledygook and offer it as a "translation" is an act difficult to defend. However, in a discipline as rigidly compartmentalized as Egyptology has now become—largely because of the Egyptian government's practice of arbitrarily assigning sites to scholars working in the field—few Egyptologists with any seniority are subjected to criticism from anyone with formal qualifications and academic stature. As a result, many translators of Egyptian texts find themselves in virtually the same unassailable isolation as Lady Drower.

IT'S NOT only isolation that yields a bad translation, however; it's also a lack of poetic craft. For those who would argue that translation of Egyptian hieroglyphs has come a long way since Sir Wallis Budge, let's take a rare opportunity to *compare* two more recent translations—one in French, one in English—of the same text. We can do this by looking at one of the most important of all Old Kingdom writings, Utterance 313 of the *Pyramid Texts*. (Disclosure: I myself have translated the passage below from the French translation into English. Trust me.)

> Draw it (the bolt) back, O Babj! Open the door of the sky. (O) Horus! (O) Horus, open to Ra the door of the sky by the flame beneath the iknt of the Gods.
> You stumble, Horus! You stumble, Horus! There where W. stumbles by that flame, under the iknt of the Gods. That they make
> ready a road for W. so that W. may pass along it. W. is Horus!
> —Louis Speleers, *Textes du Pyramides*, (1955)

> The phallus of Babi is drawn back, the doors of the sky are opened, the King has opened [the doors of the sky] because of the furnace heat which is beneath what the gods pour out. What Horus lets slip (?)
> the King lets slip (?) there into this furnace-heat which the gods pour out. They make a road for the King that the King may pass on it, for the King is Horus.
> —R.O. Faulkner, *The Ancient Egyptian Pyramid Texts* (1969)

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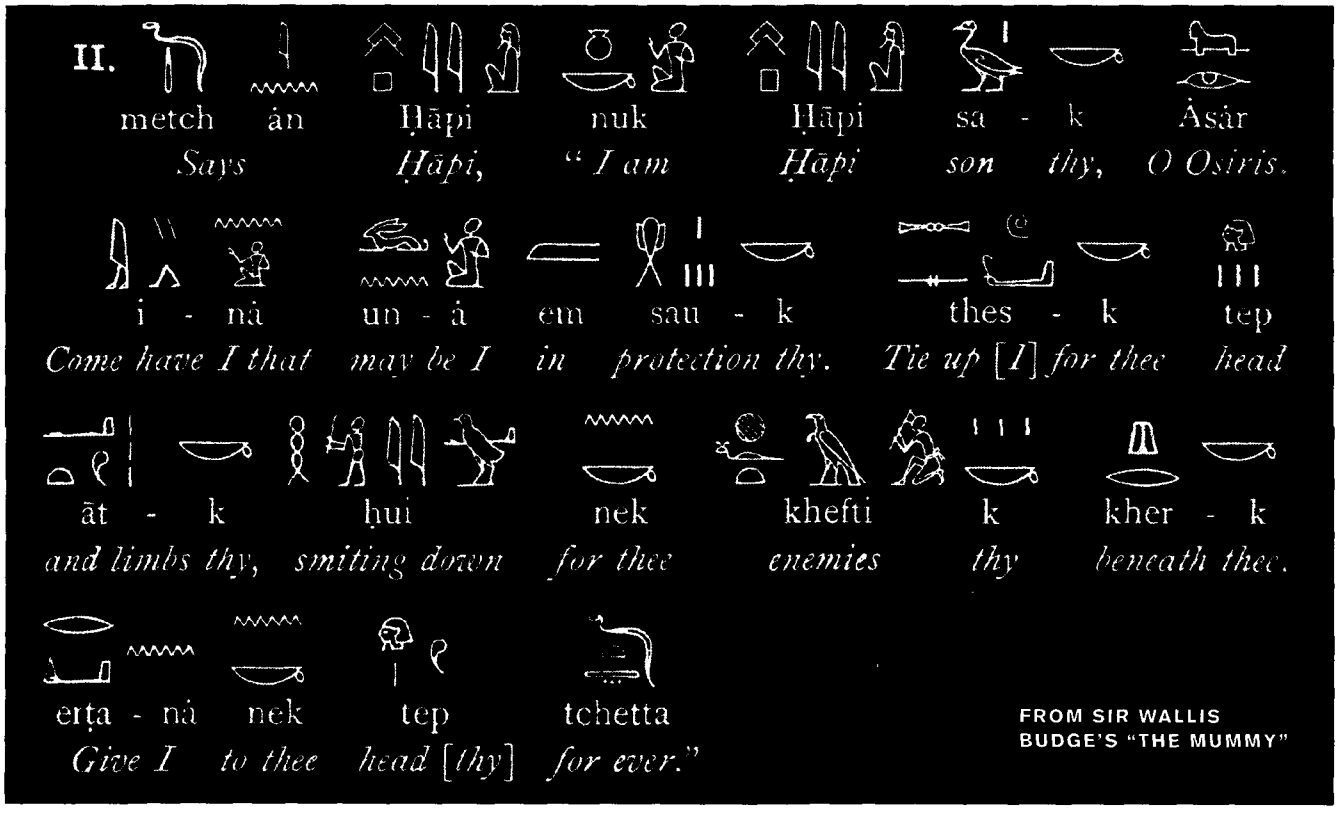
THE STRATEGIC USE OF BRACKETS—TO SHOW WHERE A WORD HAS TO BE FABRICATED OR GUESSED AT—BELIES THE FACT THAT VIRTUALLY EVERY WORD IS SCARCELY MORE THAN FABRICATION OR GUESSWORK.

What the two "translations" above reveal is interesting. The word that means *ceci* ("this," "it") to Speleers is a "phallus" to Faulkner. Horus "stumbles" in one version of the text, "lets slip" in the other. The Kafkaesque "W." in Speleers becomes Faulkner's "King." Neither can translate *iknt*—though Faulkner somehow manages to avoid it altogether. Speleers keeps literally to the text to the extent he is able; yet certain words—such as that damn intractable *iknt*—defy his powers of translation. In both translations, the scholars cobbled together the original inscription of the pyramid of Unas text with a version dating at least a thousand years later, thereby creating a hybrid text that is startlingly divergent from each of the originals.

But enough nit-picking. These dueling translations reveal a larger problem: Without an understanding of the philosophical context in which it's rooted, all of the "poetry" above is basically meaningless. Why should the "doors of the sky" open when "the phallus of Babi is drawn back"? The difficulty is not only the text's esoteric meaning, but the fundamental incompatibility between hieroglyphs and modern languages. It must be frustrating for the ambitious Egyptologist to face this gulf, but it's there, nonetheless. The question, therefore, is what to do about this vexing problem. The one thing we can say, perhaps, is that a good translation heightens our respect for the original texts, rather than dilutes it. But for too many translators of ancient texts, their craft is akin to paving over the Grand Canyon with asphalt.

Indeed, for every translator who "transcribes" page after page into gibberish, there are others who seem to take the incommensurability of ancient Egyptian and modern English as a license to let their poetic ambitions run wild. R.O. Faulkner is very definitely a member of this dangerous tribe. In his *The Ancient Egyptian Pyramid Texts* (1969), we find spectacular stanzas such as this:

> O King, your cool water is the great flood which issued from you.
> Be silent that you may hear it, this word which the King speaks.
> His power is at the head of the spirits, his might is at the head of the
> living, he sits beside the Foremost of the Westerners.
> Your *pzn*-bread is from the Broad Hall,
> your rib-pieces are from upon the slaughter-block of the God.
> O King, raise yourself, receive this warm bread of yours and this warm beer of yours which
> went forth from your house, which are given to you.


II.
metch án Ḥāpi nuk Ḥāpi sa - k Ásár
Says Ḥāpi, "I am Ḥāpi son thy, O Osiris.
i - nà un - à em sau - k thes - k tep
Come have I that may be I in protection thy. Tie up [I] for thee head
āt - k ḫui nek khefti k kher - k
and limbs thy, smiting down for thee enemies thy beneath thee.
erṭa - nà nek tep tchetta
Give I to thee head [thy] for ever."
FROM SIR WALLIS BUDGE'S "THE MUMMY"

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I kid you not: An ancient Egyptian holy text is presented to the public as some kind of low-rent Keats, apostrophes and all.

Granted, one can't underestimate how difficult it is to pierce the veil of ancient texts; and some poetic flights of fancy are probably necessary if readers are to apprehend the original writings. Indeed, the best translations of ancient tongues usually entail significant workings-over. For example, we don't condemn Ezra Pound for having indulged his imagination in order to transform centuries-old Chinese ideograms into modernist marvels. The problem with Egyptian translations is, ultimately, a lack of competition and craft. Imagine what Aeschylus might read like if only one person—say, Lady Drower—had ever bothered to translate him.

If the texts discussed above were supposed to be by Aeschylus and not some ancient Egyptian, how would we react? When faced with similarly breathy "translations" of my own, Dr. Owen Morgan, who taught me Greek from the tender age of nine, would say, "It is a little arrogant of you, boy, to assume the ancient Greeks were as irredeemably illiterate—not to mention scruffy—as you yourself clearly cannot help but be."

"Yes, Doctor Morgan," I could not help but reply then, and I wholeheartedly repeat the reply now.

This arrogance, toward both Mandaeans and ancient Egyptians, relegates richly complex, sophisticated philosophical systems to the metaphysical trash heap, depriving the casual reader of any incentive to read further and depriving the student of archaeology, comparative theology, or anthropology the means by which to examine a subject as something living, vital, and relevant—the way we examine Plato or Essene Judaism. Or even William Blake.

have been with the man who judged his own thesis, and as it would seem to be with Lady Drower and the Egyptologists, the danger of allowing scholanies to persist without scrutiny lies in the possibility that they will create systems that pullulate beyond control, yet are based on false or spurious premises. As the little excursion above surely demonstrates, it should not be impossible to assign multi-disciplinary committees the task of touring these little scholanies and reporting back on transparent absurdities. Reporting back to whom? Well, Mission Control in this case is not just a university or government body, but humanity as a whole. Just as the physical remains of ancient cultures are now labeled World Heritage Sites, their intellectual remains should be considered humankind's common property. We know what steps are taken to punish those who abuse physical remains or who fail to show the care and attention required to enable these remains to survive in perpetuity. If foreign governments can be read the riot act in such cases, I see no problem in handling college faculties. It'd be like shooting whales in a goldfish bowl.

Paul William Roberts is author of *River in the Desert: Modern Travels in Ancient Egypt* (Random House) and *In Search of the Birth of Jesus: The Real Journey of the Magi* (Riverhead). His latest book is *Empire of the Soul: Some Journeys in India* (Riverhead).

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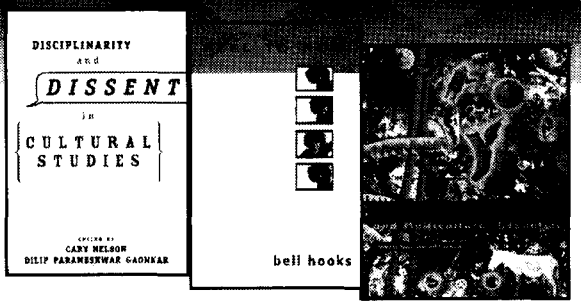

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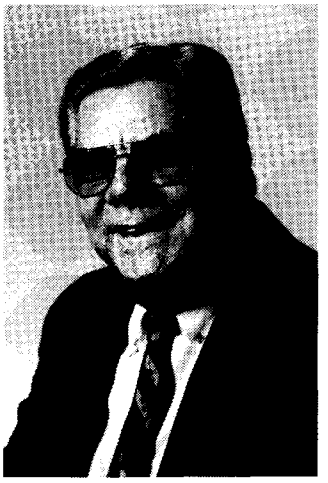

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continued from page 7

it offends me" variety, especially by people who know better.

Lentricchia is nostalgic for a time when the "literary experience of liberation" was unembarassedly central to his reading, when he could read to learn about life. I remind him that the inauguration of feminist literary criticism, black studies, gay and lesbian studies, Marxist-inflected looks at working-class writing, and so on, involved restoring a lost connection between ordinary and professional readings, not divorcing them. If these methodologies have evolved to the point that your average white male undergraduate cannot talk about "Man" (meaning, himself) in an unexamined way, great. If, on the other hand, they have evolved to the point where the average undergraduate cannot make any sense of them, who's to blame?

There is a void at the center of our discipline; and it is hard, nowadays, to feel good about encouraging bright undergraduates to go on in literature. I would like to read a strong, honest article about what is to be done. But it's undoubtedly simpler to go with the Zeitgeist ("I used to be a tenured radical, but now I see the light"), blame it on the women, and retire to one's study with a good Dickens novel.... Indeed, Professor, why write at all?

MERYL ALTMAN, PROFESSOR OF ENGLISH AND WOMEN'S STUDIES, DEPAUW UNIVERSITY

CLASSIC LINES

Your article on the controversy generated by Martha Nussbaum's testimony in the Colorado courts gave a serious matter the coverage it deserves, and I commend you for this ["The Stand," LF, September/October]. But I write this letter lest some readers find themselves bogged down in legalistic wrangling and miss the central point—namely, that rigorous scholarly standards and an unswerving honesty should not be relaxed when one seeks to influence public policy. As a private citizen, Professor Nussbaum is free to hold any views she wishes about homosexual rights; and were she a registered voter in Colorado, she would be able to vote her convictions. But as a person sought out to give expert testimony, that is what scholarship—and the courts—require: the disinterested opinion of an expert.

We at Academic Questions were pleased to publish the articles by John Finnis and Robert George that first raised serious questions about Nussbaum's scholarly integrity; and we were gratified that your writer found nothing in their allegations about Nussbaum to dispute. Our interest was a simple one: to provide an immune system for shoddy intellectual work that would not have been necessary only a few decades ago. Sadly, the case of Nussbaum undermines not only scholarship within the academy, but also public confidence beyond it.

SANFORD PINSKER, EDITOR, ACADEMIC QUESTIONS

BOOK NOTES

Northwestern University Press has just published *Eros, Magic, and the Murder of Professor Culianu* by Ted Anton. Portions of the book originally appeared as our October, 1992 cover story, "The Killing of Professor Culianu," which was a finalist for a National Magazine Award.

CORRECTION

On page 43 of "The Stand" [LF, September/October], it was erroneously reported that Robert George "never replied" to an invitation from Martha Nussbaum to participate in a working group at the University of Chicago. Though George had not responded to an earlier letter from Nussbaum, he did in fact reply at some length to Nussbaum's invitation. We regret the misstatement, especially as it was used to support a negative judgment of George's conduct toward Nussbaum in this matter.

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Tulsa, U of	President
UC, Berkeley	Chancellor
Vermont, U of	President

masters colleges & universities

Eastern C	President
Emporia S U	President
Guam, U of	President
Ithaca C	President
Mt St Mary (MD)	President
N Michigan U	President
Norfolk S U	President
Notre Dame (MD)	President
Our Lady Lake	President
Slippery Rock	President
Southern U System	President
St Thomas (TX)	President
SUNY, Oswego	President
SUNY, Potsdm	President
Wagner C	President
Walsh U	President
Washburn U	President
Westfield S C	President

baccalaureate (liberal arts) colleges I

Albion C	President
Davidson C	President
Franklin&Marshall	President
Nebraska Wslyn	President
Oakwood C	President
Spelman C	President
Wesleyan C	President
Willamette U	President

baccalaureate colleges II

Alvernia C	President
Delaware Valley C	President
Louisiana C	President
Pikeville C	President
S Colorado, U of	President
Sioux Falls, U of	President
SouthWest S	President
St Mary's C	President

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research & doctoral universities

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Clemson U	Vice President Univ Research & Agricltr
CUNY, System	Vice Chancellor for Acad Affairs
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Idaho, U of	Provost
Kansas, U of	Vice Chancellor of Research
Lehigh U	Provost & Vice President for Acad Affairs
Louisville, U of	Univ Provost/Vice Pres Acad Affairs
Maine, U of	Vice Provost for Research & Grad Studies
Maryland, CollPk	Provost & Vice President Acad Affairs
Mass, Amherst	Provost/Vice Chancellor Acad Affairs
N Carolina, ChpH	Vice Provost for Acad Affairs
Nebraska, Lncn	Senior Vice Chancellor of Acad Affairs
Nevada, Reno	Vice President of Acad Affairs
Northwestern U	Assoc Provost for Undergrad Education
Oklahoma S U	Provost, Oklahoma S U, Oklahoma City
Old Dominion U	Assoc Vice President of Acad Affairs
Oregon S U	Vice Provost for Research
S Carolina, Columb	Vice President Acad Affairs/Provost
S Methodist U	Vice Provost/Dean of Dedman College
Temple U	Vice Provost for Undergrad Studies
Tennessee, System	Vice Chancellor for Acad Affairs
Tulane U	Provost
UC, Offc of Pres	Vice Provost for Acad Initiatives
UC, San Diego	Senior Vice Chancellor Acad Affairs
Washington S U	Provost
Washington, U of	Provost and Vice President for Acad Affairs
Wayne S U	Vice President Research/Dean Grad Sch

masters colleges & universities

Alaska, Anchrg	Vice Chancellor Acad Affairs
Alaska, Anchrg	Provost
Austin Peay S	Dean of Arts & Sciences
Calvin C	Academic Dean of Social Sci/Lang/Lit/Arts
Cheyney U of PA	Provost & Vice President Acad Affairs
Cntrl Connecticut	Vice President of Acad Affairs
Coll of New Jersey	Vice President of Acad Affairs
Edinboro U (PA)	Provost & Vice President for Acad Affairs
Fitchburg S C	Vice President of Acad Affairs
Indiana, Kokm	Vice Chancellor for Acad Affairs
Keene S C	Vice President of Acad Affairs
Mercer U	Exec Vice President & Provost
Notre Dame, Cof	Vice President of Acad Affairs
Notre Dame (MD)	Vice President for Acad Affairs
Oakland U	Vice President of Acad Affairs & Provost
Russell Sage C	Vice President for Acad Affairs
S Carolina S	Vice President of Acad Affairs
S Carolina S	Assoc Vice President Faculty & Programs
Salisbury S U	Provost
Sam Houston S	Vice President of Acad Affairs
St Cloud S U	Vice President of Acad Affairs
St Joseph (CT)	Vice President for Acad Affairs
SUNY, Genes	Provost
Tennessee, Chat	Provost/Vice Chancellor Acad Affairs
Wilmington C (DE)	Vice President Acad Affairs/Dean Faculty
Wiscnsn, Oshk	Associate Vice Chancellor for Acad Affairs

baccalaureate (liberal arts) colleges I

Antioch U	Provost, Antioch Seattle
Luther C	Vice President & Dean of College
Oakwood C	Vice President for Acad Affairs
Oglethorpe U	Provost/Dean of Acad Affairs
Wooster, C of	Vice President of Acad Affairs

baccalaureate colleges II

Alvernia C	Vice President & Dean of Acad Affairs
Coker C	Dean of Faculty & College Provost
Colby-Sawyer C	Acad Vice President & Dean of Faculty
Elizabethtown C	Provost/Dean of Faculty
Fairmont S C	Provost & Vice President for Acad Affairs
Holy Family C	Vice President & Dean of Acad Affairs
Indiana U East	Vice Chancellor for Acad Affairs
John Brown U	Provost & Dean of Faculty
Lindsey Wilson	Provost and Dean of Faculty
Louisiana C	Vice President of Acad Affairs
Lyon C	Vice Pres Acad Services/Dean Faculty
Marian C	Vice President Acad Affairs/Dean Faculty
Marietta C	Provost & Dean fo Faculty
McKendree C	Vice President Acad Affairs/Dean Faculty
New England C	Vice President Acad Affairs/Dean College
North Adams S	Vice President of Acad Affairs
Oklahoma Baptst	Vice President for Acad Affairs
Pittsburgh, Jnstn	Vice President for Acad Affairs
S Colorado, U of	Assoc Provost
Savannah S U	Vice President of Acad Affairs
St Joseph's (IN)	Vice President of Acad Affairs
St ThomasAquin	Vice President of Acad Affairs
Susquehanna U	Vice President for Acad Affairs
Tri-State U	Vice President of Acad Affairs
Trinity C (IL)	Provost
Waynesburg C	Vice President for Acad Affairs

other

US Naval Acad	Provost & Acad Dean

DEANS

research & doctoral universities

Adelphi U	Dean of Arts & Sciences
Akron, U of	Dean of Arts & Sciences
Akron, U of	Dean of Wayne College
Ball S U	Dean, Applied Sciences & Technology
Connecticut, U of	Dean of International Affairs
Drexel U	Dean of Arts & Sciences
Florida Int'l U	Dean College Urban & Public Affairs
Georgia, U of	Director, Dodd Sch of Art
Iowa, U of	Dean of College of Liberal Arts
Johns Hopkins	Dean, Krieger Sch Arts & Sciences
Kentucky, U of	Dean of Graduate School

THIS LIST reflects those positions in academic administration for which, as we go to press, there is a search currently in progress or contemplated. There are 250 searches listed here.

We have listed only those positions in academic administration most likely to interest the readers of *Lingua Franca*, who are in the great majority faculty, administrators, and scholars working in fields related to the liberal arts and sciences at four-year colleges and universities, and who themselves comprise a rich pool of potential applicants to these positions. We have not included positions which exclusively concern agriculture, business administration and management, education, engineering, law, library administration, or medicine and health.

The institutions have been grouped in order of the Carnegie Foundation's 1994 Classification of Institutions of Higher Education.

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PLEASE LET US KNOW, if one of our items is in error, on the stationery of the hiring institution, specifying your name and title. ADMINISTRATORS: Please keep us apprised of when searches begin, when they end, and the name of the new appointee. Every March and September, we announce new appointees to these positions.

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Louisville, U of	Dean of College of Arts & Sciences
Miami, U of	Dean of College of Arts & Sciences
Miami, U of	Dean Grad School Int'l Studies
Missouri, Rolla	Dean, College of Arts & Sciences
N Carolina, ChpH	Dean of Arts & Sciences
N Texas, U of	Assoc Dean, Sch of Visual Arts
New Mexico S U	Acad Dean
New Mexico, Uof	Dean of Arts & Sciences
New York U	Dean Wagner School of Public Service
Northwestern U	Dean of College of Arts & Sciences
Notre Dame, U of	Dean of College of Arts & Letters
Nova U	Dean, Center for Psychological Studies
Ohio S U	Dean, College of Math/Physical Sciences
Ohio U	Dean of College of Fine Arts
Old Dominion U	Dean of College of Sciences
Penn S U	Centr Exec Officer/Assoc Dean Grad Sch
Rice U	Director, Cntr Study of Languages
Rochester, U of	Dean, Faculty of Arts, Sci & Engineering
SanFrancisco,Uof	Assoc Dean for Acad Affairs
Seton Hall U	Dean of Arts & Sciences
Stevens Tech	Dean of Applied Sci & Liberal Arts
Texas, Arlington	Dean of Science
Texas, Arlington	Dean School of Social Work
Texas Woman's	Dean of College of Arts & Sciences
Tulane U	Dean of the School of Architecture
UC, Berkeley	Dean Graduate School Public Policy
UC, Davis	Dean of Graduate Studies
UC, Irvine	Dean, Sch of Biological Sciences
UC, Riverside	Dean Natural/Agricultural Sci College
UC, St Barbara	Dean of Humanities & Fine Arts
Utah S U	Dean, College of Natural Resources
Virginia Cmnwlth	Dean of Humanities & Sciences
W Virginia U	Dean of Arts & Sciences
Washington, U of	Dean Ocean and Fishery Sciences
Wayne S U	Dean, College of Lifelong Learning
William & Mary	Dean of Faculty of Arts & Sciences

masters colleges & universities

Alaska, Anchrg	Dean of College of Arts & Sciences
Appalachian S	Dean of Graduate Studies & Research
Arizona S West	Vice Provost for Acad Affairs
Austin Peay S	Administrator, Grad & Prof Progs
Bridgewater S	Dean of School of Arts & Sciences
Bridgewater S	Dean of School of Ed & Allied Sciences
Cal Polytech	Dean Architecture & Environmental Design
Canisius C	Dean, School of Ed & Human Services
Carthage C	Dean of the College
Charlstn, U of	Asst Dean of Acad Life
Cntrl Arkansas	Dean, Col of Fine Arts & Communication
Cntrl Missouri S	Dean, Col of Ed & Human Services
Cntrl Oklahoma	Dean of Graduate College
Creighton U	Dean of University College
CUNY, City C	Dean College of Professional Studies
CUNY, City C	Dean of Social Science
E Connecticut S	Dean, Sch of Arts & Design
E Texas, Texrkn	Head, Arts & Sciences, & Teaching Profs
E Washington U	Dean, College of Business & Public Admin
Elon C	Dean of Fine Arts & Humanities
Fayetteville S	Dean of Arts & Sciences
Florida A&M U	Dean of Arts & Sciences
Grand Valley S	Dean of Arts & Humanities
Guam, U of	Dean of Arts & Sciences
JF Kennedy U	Dean of School of Liberal Arts
Lewis U	Dean of College of Arts & Sciences
Longwood C	Dean, Sch of Liberal Arts & Sciences
Marist C	Dean, Div of Computer Sci & Math
Marist C	Dean, Div of Science
Minnsota, Dlth	Dean of School of Fine Arts
Montana S, Bllngs	Dean of Arts & Sciences
N Carolina Ag Tech	Dean of the Graduate School
N Central C	Director of Graduate Programs
Nevada, LVgs	Dean, College of Fine Arts
Nevada, LVgs	Dean, College of Business & Economics
Nevada, LVgs	Dean of the College of Sciences
Notre Dame (MD)	Acad Dean
Radford U	Dean of Arts & Sciences
S Maine, U of	Dean of College of Arts & Sciences
San Francisco S	Dean of College of Creative Arts
SE Missouri S	Dean of College of Science & Technology
St Cloud S U	Dean of Fine Arts & Humanities
St Edward's U	Dean of New College
St Joseph (CT)	Assoc Dean
SUNY, Oneonta	Dean of Behavioral & Applied Science
SUNY, Potsdm	Dean of Education & Grad Studies
Texas Weslyn	Dean of School of Fine Arts
Towson S U	Dean of College of Natural Science/Math
Truman S U	Division Head, Fine Arts
Valdosta S C	Dean of School of Fine Arts
W Illinois U	Dean of College of Arts & Sciences
W Texas A&M	Dean Col Agrcltr, Nursing, & Natural Sci
Winona S U	Dean of Liberal Arts
Youngstown S	Dean of Fine & Performing Arts

baccalaureate (liberal arts) colleges I

Bennington	Dean of the College
Gordon C (MA)	Assoc Acad Dean
Middlebury C	Dean of Languages & Int'l Studies
Oberlin C	Dean of College of Arts & Sciences
Wheaton C (IL)	Dean of Conservatory of Music

baccalaureate colleges II

Loras C	Assoc Acad Dean
Messiah C	Acad Dean
North Adams S	Dean of Acad Affairs
Ouachita Baptist U	Dean of School of Arts & Sciences
S Carolina, Spar	Dean, College of Arts & Sciences
SUNY, Regents	Asst Dean, Liberal Arts

AAUP

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Faculty are under attack on many fronts. Boards and state legislature are calling for weakening of tenure through establishment of punitive post-tenure reviews. Full-time lines disappear as part-time appointments explode. New Ph.D's must work on the margins of the profession before finding tenure-track jobs. As their achievements in teaching and research are diminished, many professors are silent. More than 43% of all faculty members are part-time.

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TENURINGS AND HIRINGS TO TENURE, BY DISCIPLINE

tenurings

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Adamson, M.	Montréal, U de	CAN
Barry, David	Wittenberg U	OH
Belgum, Kirsten L.	Texas, Austin	TX
Denham, Scott	Davidson C	NC
Ensberg, Peter	Allegheny C	PA
Gasperetti, David	Notre Dame, U of	IN
Gemuenden, Gerd	Dartmouth C	NH
Ham, Jennifer	Wiscnsn, GrnB	WI
Harper, Dianne	Mdl Tennessee	TN
Helfer, Martha	Utah, U of	UT
Howell, Robert B.	Wiscnsn, Madsn	WI
Kaiser, Nancy	Wiscnsn, Madsn	WI
Kennedy, Kevin	Appalachian S	NC
Kniesche, Thomas	Brown U	RI
Maierhofer, W.	Iowa, U of	IA
Moore, Evelyn	Kenyon C	OH
Muller-Sievers, H.	Northwestern U	IL
O'Brien, Mary	Skidmore C	NY
Peterson, Vibeke	Drake U	IA
Rassmussen, Ann	Duke U	NC
Remmer, Karen	Mt Holyoke C	MA
Richter, Simon	Maryland, CollPk	MD
Rugg, Linda	Ohio S U	OH
Sunnen, Donald	Virginia Military	VA
Tschirner, Erwin	Iowa, U of	IA
Ulrich, Martin	Lakeland C	WI
VanNess, Silke	SUNY, Albany	NY
Veland, Carol	Drew U	NJ
Werlen, Hans Jakob	Swarthmore C	PA
Wieland, Norma	Br Columbia	CAN
Wilkinson, Lynn R.	Texas, Austin	TX

hirings to tenure

Adelson, Leslie	Cornell U	NY	Ohio S U
Andersson, T..	Indiana, Blmngtn	IN	Stanford U
Brown, Cheri	Indiana, S Bend	IN	Moorehead, S U
Hahn, Barbara	Princeton U	NJ	Hamburg-GER
Robinson, Harlow	Northeastern U	MA	SUNY, Albany
Roche, Mark	Notre Dame, U of	IN	Princeton U
Santner, Eric	Chicago, U of	IL	Texas, U of

tenurings

Adams, Anna	Muhlenberg C	PA
Allman, Jean	Minnsota,TwnC	MN
Anderson, Sheldon	Miami U, Oxford	OH
Ashcraft-Eason, L.	Bowling Green S	OH
Barkan, Diana	Cal Tech	CA
Barsinton, Bruce	W Texas A&M	TX
Bass, Patrick	Morningside C	IA
Beck, Hermann	Miami, U of	FL
Beiriger, Eugene	Barat C	IL
Berkey, Jonathan	Davidson C	NC
Bess, Michael D.	Vanderbilt U	TN
Blake, Corrine	Rowan C	NJ
Bolton, Charles C.	S Mississippi, U of	MS
Boros, Daniel	Rochester, U of	NY
Botzenhart-Viehe, V.	Westminster	PA
Bowling, Rebecca	Maryland, BaltCnty	MD
Bredbenner, C.	Arizona S West	AZ
Brewer, Susan	Wiscnsn, StevPt	WI
Brown, Howard	SUNY, Bngmtn	NY
Butler, Reginald	Virginia, U of	VA
Cameron, Craig	Old Dominion U	VA
Chang, Gordon H.	Stanford U	CA
Cross, C. Wallace	Austin Peay S	TN
Cuno, Kenneth M.	Illinois, Urbana	IL
Deacon, Desley Ann	Texas, Austin	TX
Deitz, Vivien	Davidson C	NC
Doyle, Donald	Molloy C	NY
Dworkin, Dennis	Nevada, Reno	NV
Elliot, Dyan	Indiana, Blmngtn	IN
Ellis, Walter	N Dakota, U of	ND
Emeagwali, Gloria	Cntrl Connecticut	CT
Engwenyu, Joseph	E Michigan U	MI
Eubank, Damon	Campbellsville U	KY
Euraque, Dario	Trinity C (CT)	CT
Feffer, Andrew	Union C (NY)	NY
Fehrenbach, Heide	Colgate U	NY
Fix, Douglas	Reed C	OR
Foglesong, David	Rutgers, NBruns	NJ
Ford, Caroline	Br Columbia	CAN
Foret, Michael	Wiscnsn, StevPt	WI
Gerber, Richard	S Connecticut	CT
Getz, Lynne	Appalachian S	NC
Gibbs, Gary	Roanoke C	VA
Gilkeson, John	Arizona S West	AZ
Gillespie, Michele	Agnes Scott C	GA
Gilmartin, Christina	Northeastern U	MA
Glichstein, Jonathan	UC, St Barbara	CA
Gordon, Colin	Iowa, U of	IA
Graham, Gael	W Carolina U	NC
Green, Venus	CUNY, City C	NY
Gulliford, Andrew	Mdl Tennessee	TN
Haas, Louis	Duquesne U	PA
Halpern, Martin	Henderson S U	AR
Hanna, Martha	Colorado, Bldr	CO
Harrington, Joel F.	Vanderbilt U	TN
Hayden, John	SW Oklahoma S	OK
Hayden-Roy, Patrick	Nebraska Wslyn	NE
Head, Randolph	UC, Riverside	CA
Hevly, Bruce	Washington, U of	WA
Horn, Rebecca	Utah, U of	UT
Hupchick, Dennis	Wilkes C	PA
Hurley, Andrew	Missouri, St L	MO
Jackson, Donald	Lafayette C	PA
Jakeman, Robert	Auburn U	AL
Jellison, Kathryn	Ohio U	OH
John, Richard	Illinois, Chicago	IL
Johnson-South, T.	W New England	MA
Judson, Pieter	Swarthmore C	PA
Karras, Ruth	Temple U	PA
Kete, Kathleen	Trinity C	CT
Kranakis, Eda	Ottawa, U of	CAN
Lacy, Elanie	S Carolina, Akn	SC
Lempel, Leonard	BethuneCookmn	FL
Lindee, Susan	Penn, U of	PA
Lipin, Larry	Pacific U	OR
Liss, Julia	Scripps C	CA
MacKenzie, Paul	S Carolina, Clm	SC
Maltese, Laura	Georgia, U of	GA
Marshall, John	Denver, U of	CO
Mason, Laura	Georgia, U of	GA
Mayer, Holly	Duquesne U	PA
McCarthy, William	N Carolina, Wlm	NC
McLellan, Marjorie	Miami U, Oxford	OH
McWatters, David	Mdl Tennessee	TN
Mihesuah, Devon	N Arizona U	AZ
Morris, Christopher	Texas, Arlington	TX
Myers, William D.	Fordham U	NY
Neth, Mary	Missouri, Clmb	MO
Newman, Martha	Texas, Austin	TX
O'Brien, Bruce R.	Mary Washngtn C	VA
O'Malley, Michael	George Mason U	VA
Olivier, Bernard	Colorado S U	CO

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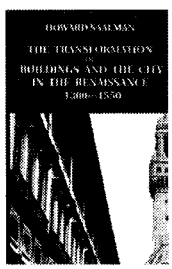

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reflect tenurings and hirings to tenure effective as of the '96-'97 academic year in the liberal arts & sciences at more than 500 4-year colleges and universities in the USA and Canada.

This issue lists the disciplines German Lang & Lit through Spanish/Portuguese Lang & Lit. Our November 1996 issue listed Afro-American/Ethnic/Women's Studies, Anthropology/Archeology/Folklore, Area Studies, Art/Art History/Architecture, Asian Language & Literature, Biology/Environmental Studies, Chemistry/Biochemistry, Classics, Communication/Journalism, Comparative Literature, Computer Science, Drama/Dance/Film/Video, Economics, English/American Language & Literature, French/Italian Language & Literature, Geography, and Geology/Earth Sciences. Junior hirings by discipline and graduate training will be in our February, March, and May '97 issues.

"Tenuring" means the granting of tenure to a faculty member who in the previous academic year was in an untenured position at the same institution. "Hiring to Tenure" means the hiring to a tenured position of a faculty member from another institution.

"N/A" means this information was not available at press time.

[NTG] means this institution is partially or completely non-tenure-granting. Its faculty is listed when they are signed for the first time to a 'non-probational' contract (*e.g.* lasting 5 years or more).

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Orleck, Annelise	Dartmouth C	NH
Padgett, Gregory	Eckerd C	FL
Pallante, Martha	Youngstown S	OH
Peterson, Timothy	Malone C	OH
Pietrykowski, Bruce	Michigan, Drbrn	MI
Piggott, Joan	Cornell U	NY
Ping, Larry	S Utah U	UT
Poulson, Susan	Scranton, U of	PA
Prosterman, Lelslie	Maryland, BaltCnty	MD
Purmont, Jon	S Connecticut	CT
Rakestraw, Donald	Georgia Southern	GA
Raub-Vivian, M.	Cal S, Bakersfld	CA
Reagin, Nancy R.	Pace, WhitePl	NY
Reardon, Carol	Penn S U	PA
Reese, Roger	Texas A&M	TX
Revels, Tracy	Wofford C	SC
Ritschel, Daniel	Maryland, BaltCnty	MD
Roberts, Philip	Wyoming, U of	WY
Roell, Craig	Georgia Southern	GA
Schmidt, Anastatia	Georgia Southern	GA
Schoenbrun, David	Georgia, U of	GA
Schoepflin, Rennie	La Sierra U	CA
Schwartz, Stuart	Yale U	CT
Sears, Laurie	Washington, U of	WA
Sharfman, Glenn	Hiram C	OH
Shaw, Gary	Wesleyan U	CT
Sheldon, Rosemary	Virginia Military	VA
Sinha, Mrinalini	Boston C	MA
Skotnes, Andor	Russell Sage C	NY
Sloan, Herbert	Barnard C	NY
Smith, Mark C.	Texas, Austin	TX
Spatz, Nancy	N Colorado, U of	CO
Steigerwald, David	Ohio S, Marion	OH
Stevens, Kevin	Nevada, Reno	NV
Stockdael, Melissa	Oklahoma, U of	OK
Stone, George	Lyon C	AR
Swyripa, Frances	Alberta, U of	CAN
Talbott, Wiliam	Washington, U of	WA
Taylor, Frank	Boston C	MA
Tracy, Susan	Hampshire C	MA
Twining, David	Westminster	PA
Wald, James	Hampshire C	MA
Wang, Qinjia	Rowan C	NJ
Weems, Robert	Missouri, Clmb	MO
Weyeneth, Robert	S Carolina, Clm	SC
Whitehead, Barbara	DePauw U	IN
Wilinson, Mark	Virginia Military	VA
Williams, Lou	Kansas S U	KS
Wilson, Andrew	Keene S C	NH
Wiltenburg, Joy	Rowan C	NJ
Yin, Xiao-huang	Occidental C	CA
Yonke, Eric	Wiscnsn, StevPt	WI
York, Anne	Youngstown S	OH
Yu, Renquin	SUNY, Purchase	NY
Zboray, Ronald	Georgia S U	GA
Zinsser, Judith	Miami U, Oxford	OH

hirings to tenure

Aron, Stephen	UC, Los Angeles	CA	Princeton U
Barkley Brown, Elsa	Maryland, CollPk	MD	Michigan, U of
Castro, Jr., Daniel	Southwestern U	TX	Hartwick C
Coleman, Willi	Vermont, U of	VT	Cal Tech
Deverell, William	Cal Tech	CA	UC, San Diego
Forsythe, Harold	Fairfield U	CT	Rancho Santiago
Gaines, Kevin K.	Texas, Austin	TX	Princeton U
Guerin-Gonzalez, C.	Colorado, Bldr	CO	UC, Los Angeles
Halbert, Deborah	Otterbein C	OH	Hawaii, U of
Hunter, Tera	Carnegie Mellon	PA	N Carolina, ChpH
Jacob, Margaret	Penn, U of	PA	New School
Ko, Dorothy	Rutgers, NBruns	NJ	Stanford U
Lamoreaux, Naomi	UC, Los Angeles	CA	Brown U
Parker, Geoffrey	Ohio S U	OH	Cambridge-UK
Rabinbach, Anson	Princeton U	NJ	Cooper Union
Roeber, A.G.	Penn S U	PA	Illinois, Chicago
Steinberg, T.	Case Western Res	OH	Rutgers U
Zerubavel, Yael	Rutgers, NBruns	NJ	Penn, U of

LANGUAGES & LITERATURES, OTHER
tenurings

Barkan, Roberta	SUNY, Purchase	NY
Mitchell-Boyask, R.	Temple U	PA
Solodow, Joseph	S Connecticut	CT

hirings to tenure

Cokley, Dennis	Northeastern U	MA	Georgetown U
de la Torre, Adela	Arizona, Tucson	AZ	Cal S, Lngbch
Goodwin, Charles	UC, Los Angele	CA	S Carolina, U of
Ritner, Robert	Chicago, U of	IL	Chicago, U of

LINGUISTICS
tenurings

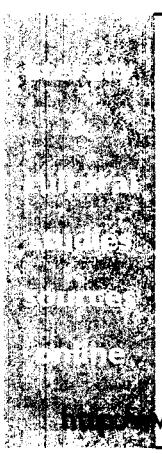
Akinlabi, Akinbiyi	Rutgers, NBruns	NJ
Aristar, Anthony M.	Texas A & M	TX
Cumming, Susanna	UC, St Barbara	CA
Davis, Stuart	Indiana, Blmngtn	IN
Dayal, Veneeta	Rutgers, NBruns	NJ
Herschensohn, Julia	Washington, U of	WA
Inkelas, Sharon	UC, Berkeley	CA
Lakshmanan, Usha	S Illinois, Crbndl	IL
Scott, Mary Lee	Brighm Yng U	UT

hirings to tenure

McGee, Vann	MIT	MA	Rutgers U

MATHEMATICS
tenurings

Adem, Alejandro	Wiscnsn, Madsn	WI
Alexeev, Valery	Georgia, U of	GA
Aluffi, Paolo	Florida S U	FL
Aluthge, Aridyadasa	Marshall U	WV
Amit, Yali	Chicago, U of	IL
Anderson, Paul	Albion C	MI
Anderson-Sprecher, R.	Wyoming, U of	WY
Ban, Chunosheng	Ohio S, Mnsfld	OH
Barnett, Lewis	Richmond, U of	VA
Bernatz, Richard	Luther C	IA
Bhandary, M.	N Dakota S U	ND
Boddiford, Susan	Georgia Southern	GA
Boland, James	E Tennessee S	TN
Borgers, Christoph	Tufts U	MA
Bradlow, Steve B.	Illinois, Urbana	IL
Brattkus, Kirk	S Methodist U	TX
Bressoud, David	Macalester C	MN
Brucks, Karen	Wiscnsn, Milw	WI
Calvis, David	Baldwin-Wallace	OH
Chan, Kit	Bowling Green S	OH
Charalambous, H.	SUNY, Albany	NY
Chen, Yong-zhou	Pittsburgh, U of	PA
Cheung, Chi-Keong	Boston C	MA
Cheung, Shun Yan	Emory U	GA
Clark, Jeffrey	Elon C	NC
Cordero-Vourtsanis, M.	Texas Tech	TX
Crane, Louis	Kansas S U	KS
Datt, Gauri Sankar	Georgia, U of	GA
Ding, Gouli	LSU, BatnRoug	LA
Ding, Jui	S Mississippi, U of	MS
Ding, Lifeng	Georgia S U	GA
Dinwoodie, Ian H.	Tulane U	LA
Dobler, Carolyn	Gustavus Adolph	MN
Donnay, Victor	Bryn Mawr C	PA
Dranishnikov, A.	Florida, Gnsvl	FL
Dupre, Thomas	Lewis U	IL
Dupuis, Paul G.	Brown U	RI
El-Helaly, Sherif	Catholic U Amer	DC
Elkhader, Abid	Northern S U	SD
Ely, Jeffrey	Lewis & Clark C	OR
Eubanks, David	Coker C	SC
Fan, Dashan	Wiscnsn, Milw	WI
Ferlini, Vincent	Keene S C	NH
Fischer, Amy	Miami U, Oxford	OH
Friedman, Batya	Colby C	ME
Funkhouser, Charles	Wyoming, U of	WY
Gehrika, Mai	New Mexico S U	NM
Givental, Alexander	UC, Berkeley	CA
Golding, Tena	SE Louisiana U	LA
Gorman, Jacquelyn	Indiana U of PA	PA
Gubser, Bradley	Hiram C	OH
Gulbranson, Darryl	Mayville S U	ND
Haddad, Kamel	Cal S, Bakersfld	CA
Hailperin, Max	Gustavus Adolph	MN
Han, Weimin	Iowa, U of	IA
Hangfeng, Chen	Bowling Green S	OH
Harris, T. Robert	N Dakota, U of	ND
Hartlaub, Bradley	Kenyon C	OH
Hasselblatt, Boris	Tufts U	MA
He, Xuming	Illinois, Urbana	IL
Hedge, Laxman	Frostburg S U	MD
Hefferon, James	St Michael's C	VT
Helsabeck, Fed	Culver-Stockton C	MO
Hirst, Holly	Appalachian S	NC
Hirst, Jeffrey	Appalachian S	NC
Hooley, Don	Bluffton C	OH
Hrozencik, Daniel	Westminster	PA
Hu, Tian-You	Wiscnsn, GrnB	WI
Hume, Gregory	Valparaiso U	IN
Hutchinson, Elaine	Wiscnsn, StevPt	WI
Johnson, James	Doane C	NE
Johnson, Ockle	Keene S C	NH
Johnson, Valen	Duke U	NC
Jolly, Michael S.	Indiana, Blmngtn	IN
Kaliman, Shulim	Miami, U of	FL
Kantrowitz, Robert	Hamilton C	NY
Kaplan, David	York C of PA	PA
Karniadakis, George	Brown U	RI
Kennedy, Gary	Ohio S, Mnsfld	OH
King, Christopher	Northeastern U	MA
Kizanis, Ann	W New England	MA
Knisley, Debra	E Tennessee S	TN
Knisley, Jeff	E Tennessee S	TN
Koeppe, John	Immaculata C	PA
Kubicka, Ewa	Louisville, U of	KY
Laquer, H. Turner	Idaho S U	ID
Larkin, Martha	S Utah U	UT
Latushkin, Yuri	Missouri, Clmb	MO
Lawrence, David	SW Oklahoma S	OK
Lee, Jeffrey	Texas Tech	TX
Lehel, Jeno	Louisville, U of	KY
Lempp, Steffen	Wiscnsn, Madsn	WI
Lin, Zongzhu	Kansas S U	KS
Liu, Daphne	Cal S, LosAngls	CA
Liu, Zhijun	Mississippi S	MS
Lotspeich, Mark	Albertson C	ID
Louisell, James	S Colorado, U of	CO
Madigan, David	Whitman C	WA
Massey, David	Northeastern U	MA
Mathes, Benjamin	Colby C	ME
May, Michael	S Carolina, Akn	SC
Mayer, Laura	Loyola, Chicago	IL
Mayes, Robert	N Colorado, U of	CO
Mehrotra, Rajiv	Missouri, St L	MO
Melville, Duncan	St Lawrence U	NY
Meyerhoff, Robert	Boston C	MA
Millspaugh, Richard	N Dakota, U of	ND
Mitchell, Richard	Wiscnsn, StevPt	WI
Molloy, Stephen	Canisius C	NY
Molmen, Randall	Baldwin-Wallace	OH
Monks, Kenneth	Scranton, U of	PA
Monticino, Michael	N Texas, U of	TX
Morandi, Patrick	New Mexico S U	NM
Mykland, Per	Chicago, U of	IL
Nielsen, Mark	Idaho, U of	ID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TENURINGS AND HIRINGS TO TENURE, BY DISCIPLINE

NAME	INSTITUTION	PREV AFFIL
Norris, James L.	Wake Forest U	NC
Park, Efton	Texas Christian	TX
Perkinson, David	Reed C	OR
Pinchuk, Sergy	Indiana, Blmngtn	IN
Pinzka, Marlene	Loras C	IA
Pollack-Johnson, B.	Villanova U	PA
Poor, Cris B.	Fordham U	NY
Prasad, Sushil	Georgia S U	GA
Radulescu, Florin	Iowa, U of	IA
Rajia, Abbess	Castleton S U	VT
Rathbun, Stephen L.	Georgia, U of	GA
Rech, Janice	Nebraska, Oma	NE
Riedel, Thomas	Louisville, U of	KY
Rockmore, Daniel	Dartmouth C	NH
Root , Robert	Lafayette C	PA
Rossman, Allan	Dickinson C	PA
Schembari, Paul	E Stroudsburg PA	PA
Schmid, Peter	Whitman C	WA
Sengupta, Ambar	LSU, BatnRoug	LA
Shambu, Girish	Canisius C	NY
Shao, Jun	Wiscnsn, Madsn	WI
Shepard, Melissa	St Thomas, U of	MN
Shu, Chi-Wang	Brown U	RI
Shubov, Marianna	Texas Tech	TX
Simon, Donald	Duquesne U	PA
Smith, Karan	N Carolina, Wlm	NC
Sportsman, Scott	W Carolina U	NC
Stade, Eric	Colorado, Bldr	CO
Storer, Barry E.	Wiscnsn, Madsn	WI
Stoudt, Gary	Indiana U of PA	PA
Stoudt, Rebecca	Indiana U of PA	PA
Sutherland, David	Hendrix C	AR
Tastle, William	Ithaca C	NY
Tataru, Daniel	Northwestern U	IL
Taylor, R.	Harvard U	MA
Teutonico, Louis	St Joseph's C	NY
Tiballi, Terry	SUNY, Oswego	NY
Tumanov, Alexander	Illinois, Urbana	IL
Tzavaras, Athanasios	Wiscnsn, Madsn	WI
Vakalis, Ignatios	Capital U	OH
VanDyke, Frances	Cntrl Connecticut	CT
Vishik, Simeon	Temple U	PA
Waiveris, Charles	Cntrl Connecticut	CT
Wang, Xiaochang	Texas Tech	TX
Wang, Xuefang	Tulane U	LA
Wangler, Thomas	Illinois Benedctn	IL
Wassell, Stephen	Sweet Briar C	VA
Wei, Guofang	UC, St Barbara	CA
Wentworth, Richard	UC, Irvine	CA
Westmoreland, M.	Denison U	OH
Wiens, Deborah	Rocky Mountain C	MT
Wills, Randall	SE Louisiana U	LA
Wolper, James	Idaho S U	ID
Wu, Ying-Qing	Iowa, U of	IA
Wyshinski, Nancy	Trinity C	CT
Xiong, Bonnie	Scranton, U of	PA
Xu, Yuesheng	N Dakota S U	ND
Yandell, Brian S.	Wiscnsn, Madsn	WI
Ye, Keying	Virginia Tech	VA
Zarach, Andrzej	E Stroudsburg PA	PA
Zavoshy, Shaw	Pacific U	OR
Zeng, Wei-Bin	Louisville, U of	KY

hirings to tenure

Arriola, Leon	W New Mexico	NM	N Kentucky U
Berger, James	Duke U	NC	Purdue U
Bertozzi, Andrea	Duke U	NC	Chicago, U of
Cowling, Lloyd	W New Mexico	NM	Elon C
Dayawansa, W.	Texas Tech	TX	Washington, U of
de Jourg, Aise	Princeton U	NJ	Harvard U
Friedberg, Solomon	Boston C	MA	Chicago, U of
Greene, Brian	Columbia U	NY	Cornell U
Li, Yi	Iowa, U of	IA	Rochester, U of
Lin, Fanqhua	Chicago, U of	IL	Minnesota, U of
Rapinchuk, Andrei	Virginia, U of	VA	Bielefeld-GER
Rong, Xiaochun	Rutgers, NBruns	NJ	SUNY
Schultz, Reinhard	UC, Riverside	CA	Chicago, U of
Seymour, paul	Princeton U	NJ	Bellcore
Sogge, Chris	Johns Hopkins	MD	UC, Los Angeles
Sun, Jiayang	Case Western Res	OH	Michigan, U of
Wong, Wing	UC, Los Angeles	CA	Chinese -HNGKNG
Zhang, Shou-wu	Columbia U	NY	Princeton U

MID-EAST/AFRICAN LANG & LIT

tenurings

NAME	INSTITUTION	PREV AFFIL
Dabashi, Hamid	Columbia U	NY
Larkin, Margaret	Princeton U	NJ
Swartz, Michael	Ohio S U	OH

MUSIC

tenurings

NAME	INSTITUTION	PREV AFFIL
Averill, Gage	Wesleyan U	CT
Balensuela, Peggy	Indiana S U	IN
Banks, Donna	Delta S U	MS
Barnhurst, Stephen	Wyoming, U of	WY
Benjamin, Ann	LSU, BatnRoug	LA
Bingham, W.	Marshall U	WV
Bitetti, Ernesto	Indiana, Blmngtn	IN
Blachly, Alexander	Notre Dame, U of	IN
Botelho, Mauro	Davidson C	NC
Bowers-Schultz, P.	NW Missouri S	MO
Brickens, Nathaniel	Missouri, Clmb	MO
Brooks, Patrick	Idaho S U	ID
Brown, Jennifer	LSU, BatnRoug	LA
Brown, Rae	UC, Irvine	CA
Buckner, James	Henderson S U	AR
Burnette, H.H.	Georgetown C	KY
Casleberry, David	Marshall U	WV
Cionitti, Linda	Georgia Southern	GA
Connors, David	Cal S, LosAngls	CA
Cooper, Cora	Kansas S U	KS
Cooper, Matt	E Oregon S C	OR
Crist, Stephen	Emory U	GA
Danziger, Robert	Cal S, Stnslaus	CA
DeCorsey, James	Lawrence U	NY
Dorian, Patrick	E Stroudsburg PA	PA
Draayer, Suzanne	Winona S U	MN
Dupuy, Virginia	S Methodist U	TX
Durance, Joel-	Whitman C	WA
Earles, Randy	Idaho S U	ID
Erry, Lisa	Albertson C	ID
Farley, Michael	St Lawrence U	NY
Fleurant, Gerdes	Wellesley C	MA
Flint, Ellen	Wilkes C	PA
Fried, Eric	Texas Tech	TX
Fusco, Randall	Hiram C	OH
Garton, Bradford	Columbia U	NY
Gemberling, Alan	Idaho, U of	ID
Gramit, David	Alberta, U of	CAN
Green, Michael	Augustana C	IL
Hansbrough, Y.	Mdl Tennessee	TN
Harris-Warrick, R.	Cornell U	NY
Hass, Jeffrey	Indiana, Blmngtn	IN
Hinman, Paul	E Tennessee S	TN
Hinton, Stephen	Stanford U	CA
Huff, Sharon	St Norbert C	WI
Johnson, Craig M.	Texas, Austin	TX
Klumpenhouwer, H.	Alberta, U of	CAN
Knapp, Raymond	UC, Los Angeles	CA
Kuzma, Marika C.	UC, Berkeley	CA
Labepski, Victor	Pt Loma Nazrn	CA
Larner, James	Marian C	IN
Laurent, Linda	Cntrl Connecticut	CT
Lecuona, Rene	Iowa, U of	IA
Lehmberg, Lance	Morningside C	IA
London, Justin	Carleton C	MN
Long, Lillian	Alderson Broaddus	WV
Marcus, Scott	UC, St Barbara	CA
Martin, Jean F.	Georgia, U of	GA
Maus, Fred	Virginia, U of	VA
McCarthy, Daniel	Indiana S U	IN
McCarthy, Marie	Maryland, CollPk	MD
McClain, Sandra	Georgia Southern	GA
McMahon, Robert	Coll of New Jersey	NJ
Minter, Karen	Benedictine C	KS
Mitchell, Jon	Mass, Boston	MA
Moore, Rager	Fort Hays S U	KS
Moser, Steven	S Mississippi, U of	MS
Munn, Zac	St Mary's (IN)	IN
Musial, Michael	Russell Sage C	NY
Newson, Roosevelt	Georgia Southern	GA
Ossi, Massimo	Rochester, U of	NY
Payn, Catherine F.	Bucknell U	PA
Plansky, Larry	Dartmouth C	NH
Pruett, Jeffrey	Wiscnsn, Stout	WI
Reardon, Colleen	SUNY, Bngmtn	NY
Roby, Andrew	Union U	TN
Rosewall, Michael	St Norbert C	WI
Rothfarb, Lee	UC, St Barbara	CA
Royse, David	Kansas S U	KS
Sabina, Leslie	St Bonaventure	NY
Salerno, John	Wiscnsn, GrnB	WI
Saunders, Steven	Colby C	ME
Scatterday, Mark	Cornell U	NY
Schaffer, John W.	Wiscnsn, Madsn	WI
Schattschneider, A.	Bluffton C	OH
Seales, Marc	Washington, U of	WA
Smith, Robert	James Madison	VA
Smithee, Larry	Maryville (TN)	TN
Smoker, Beverly	Nazareth C	NY
Snook, Lee	Washburn U	KS
Sommer, Marilyn	Henderson S U	AR
Spell, Eldred	W Carolina U	NC
Staehle, Michael	New Mexico S U	NM
Stein, Thomas	S Mississippi, U of	MS
Steward, Gail	N Alabama, U of	AL
Stowe, John C.	Wiscnsn, Madsn	WI
Studebaker, Mary	Northeastern S U	OK
Thompson, Robert	Georgia S U	GA
Toomey, John	Old Dominion U	VA
Tracz, Frank	Kansas S U	KS
Tsolainou, C.	S Methodist U	TX
Walser, Robert	UC, Los Angeles	CA
Weissman, Richard	Colorado, Denv	CO
Wells, Paul	Mdl Tennessee	TN
White, Dan	Midwestern S	TX
Wilson, Loprraine	Indiana U of PA	PA
Wood, Bruce	St Cloud S U	MN
Wordleman, Peter	E Oregon S C	OR

hirings to tenure

Faflak, Marcela	Northern S U	SD	Acad MusicCZECH
Kendall, Christopher	Maryland, CollPk	MD	Boston U
Loup, Francois	Maryland, CollPk	MD	N/A
O'Donnell, James	Indiana S U	IN	Ball S U
Patrick, Julian	Washington, U of	WA	Washington, U of
Phillips, Paul	S Methodist U	TX	Connecticut, U of
Verdy, Violette	Indiana, Blmngtn	IN	N/A

PHILOSOPHY

tenurings

NAME	INSTITUTION	PREV AFFIL
Barris, Jeremy	Marshall U	WV
Bonzon, Roman	Augustana C	IL
Braun, David	Rochester, U of	NY
Brown, Alison	N Arizona U	AZ
Carpenter, Bob	Carnegie Mellon	PA
Christiano, Thomas	Arizona, Tucson	AZ
Clifford, Michael	Mississippi S	MS
Clifton, Robert K.	W Ontario	CAN
Curry, David	SUNY, Potsdm	NY
Davies, Brian	Fordham U	NY
Dreir, James L.	Brown U	RI
Egan, Mary	Rutgers, NBruns	NJ
Ehrlich, Philip	Ohio U	OH
Fairbanks, Rick	St Olaf C	MN
Forster, Malcolm R.	Wiscnsn, Madsn	WI
Geiman, Kevin	Valparaiso U	IN
Gerrard, Steve	Williams C	MA
Gordon, Lewis	Purdue U	IN
Gorniak, Krystyna	S Connecticut	CT
Hartz, Carolyn	St Cloud S U	MN
Haskins, Casey	SUNY, Purchase	NY
Haugen, David	W Illinois U	IL
Herbert, Mark	Austin C	TX
Hicks, Stephen	Rockford C	IL
Hicks, Steven	CUNY, Queens	NY
Holley, David	S Mississippi, U of	MS
Holt, Lynn	Mississippi S	MS
Intarapanich, Pichai	S Connecticut	CT
Irwin, Lee	Charleston, C of	SC
Kossso, Peter	N Arizona U	AZ
Letson, Ben	Emory & Henry C	VA
Macbeth, Danielle	Haverford C	PA
Madhok, Bindu	Albion C	MI
Matthews, Mark	Metropolitan S U	MN
Matustik, Martin	Purdue U	IN
McCarthy, Jon C.	Catholic U Amer	DC

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TENURINGS AND HIRINGS TO TENURE, BY DISCIPLINE

NAME	INSTITUTION	PREV AFFIL
Meehan, Johanna	Grinnell C	IA
Meyer, Stephen	Whitworth C	WA
Miller, Hugh	Loyola, Chicago	IL
Murray, Walter	InterAmerU of PR	PR
Nordman, Alfred	S Carolina, Clm	SC
Nzegwu, Nkiru	SUNY, Bngmtn	NY
O'Connell, Sean	Albertus Magnus C	CT
Oliver, Kelly	Texas, Austin	TX
Osborne, Virginia	Belmont U	TN
Paderon, Eduardo	Incarnate Word	TX
Palmer-Fernandez, G.	Youngstown S	OH
Pappas, Nickolas	CUNY, City C	NY
Pensky, Max	SUNY, Bngmtn	NY
Pettigrew, David	S Connecticut	CT
Preston, Elizabeth	Georgia, U of	GA
Purcell, Jack	Mdl Tennessee	TN
Rynasiewicz, Robert	Johns Hopkins	MD
Sargent, Rose-Mary	Merrimack C	MA
Satz, Debra M.	Stanford U	CA
Schiller, Britt-Marie	Webster U	MO
Schmaltz, Tad	Duke U	NC
Shanks, Niall	E Tennessee S	TN
Shannon, Daniel	DePauw U	IN
Sherline, Edward	Wyoming, U of	WY
Smith, Tara	Texas, Austin	TX
Strong, David	Rocky Mountain C	MT
Stueber, Karsten	Holy Cross, C of	MA
Summerfield, D.	S Illinois, Crbndl	IL
Taylor, Jesse	Appalachian S	NC
Thomson, E. Paul	John Carroll U	OH
Trout, J.D.	Loyola, Chicago	IL
Vailati, Ezio	S Illinois, Edwrds	IL
Varner, Gary	Texas A&M U	TX
Ward, Julie	Loyola, Chicago	IL
Westmoreland, R.	Mississippi, U of	MS
Weston, Anthony	Elon C	NC
White, Stephen	Texas, Austin	TX
Wilson, Patrick	Hampden-Sydny	VA
Wood, Allen W.	Yale U	CT
Young, W. Andrew	Cal S, Stnslaus	CA

hirings to tenure

Block, Ned	New York U	NY	MIT
Colapietro, Vincent	Penn S U	PA	Fordham U
Hilbert, David	Illinois, Chicago	IL	Cal Tech
Latiolais, C.	Kalamazoo C	MI	UC, San Diego
Little, Daniel	Bucknell U	PA	Colgate U
Lott, Tommy	Missouri, St L	MO	San Jose S U
Menke, Christoph	New School	NY	Freie-GER
Schiffer, Stephen	New York U	NY	CUNY

PHYSICS/ASTRONOMY
tenurings

Allen, Patricia	Appalachian S	NC
Anderson, Paul R.	Wake Forest U	NC
Baron, Edward	Oklahoma, U of	OK
Bern, Zui	UC, Los Angeles	CA
Blose, Anthony	N Alabama, U of	AL
Bluhm, Robert	Colby C	ME
Brooks, James	Florida S U	FL
Bunton, Patrick	Austin Peay S	TN
Carini, John P.	Indiana, Blmngtn	IN
Castelaz, Michael	E Tennessee S	TN
Caticha, Ariel	SUNY, Albany	NY
Cheyne, Stanley	Hampden-Sydny	VA
Clougherty, Dennis	Vermont, U of	VT
Crowley, Steven	UC, Los Angeles	CA
deAlwis, Senarath	Colorado, Bldr	CO
Distler, Jacques	Texas, Austin	TX
Dougherty, Andrew	Lafayette C	PA
Edwards, Mark	Georgia Southern	GA
Ehni, Peter	Wheeling Jesuit	WV
Essick, John	Reed C	OR
Finn, Lee Samuel	Northwestern U	IL
Gajdardziska-Josifovska, M.	Wisconsn, Milw	WI
Ganezer, Kenneth	Cal S, Domngz	CA
Gellespie, Jan	Cal S, Bakersfld	CA
Gibbs, William	New Mexico S U	NM
Good, Timothy	Gettysburg C	PA
Han, Xianming	Butler U	IN
Harris, John W.	Yale U	CT
Hathcox, Kyle	Union U	TN
Hearn, Thomas	New Mexico S U	NM
Heinzen, Daniel J.	Texas, Austin	TX
Henson, Gary	E Tennessee S	TN
Hitchman, Matthew	Wisconsn, Madsn	WI
Holtz, Mark	Texas Tech	TX
Hu, Zhibing	N Texas, U of	TX
Jaeger, Heinrich	Chicago, U of	IL
Kash, Kathleen	Case Western Res	OH
Ling, Hong	Rowan C	NJ
MacLaren, James	Tulane U	LA
Magnani, Loris	Georgia, U of	GA
Mancini, Roberto	Nevada, Reno	NV
Mathieu, Robert D.	Wisconsn, Madsn	WI
Mceuen, Paul L.	UC, Berkeley	CA
Mendez, Elena	Converse C	SC
Miceli, Paul	Missouri, Clmb	MO
Moore, Frederick	Whitman C	WA
Munoz, Gerardo	Cal S, Fresno	CA
Nelson, Kenneth	Virginia, U of	VA
Niu, Qian	Texas, Austin	TX
Obukhov, Sergei	Florida, Gnsvl	FL
Oleness, Frederick	S Methodist U	TX
Pancella, Paul	W Michigan U	MI
Perera, Unil	Georgia S U	GA
Pitts, Karl	Louisville, U of	KY
Porrati, Massimo	New York U	NY
Raizen, Mark	Texas, Austin	TX
Reed, Cameron	Alma C	MI
Rittby, Magnus	Texas Christian	TX
Schick, Joseph	Villanova U	PA
Schmiedeshoff, G.	Occidental C	CA
Schramm, Alec	Occidental C	CA
Sheets, H. David	Canisius C	NY
Shen, Zhi-Xun	Stanford U	CA
Shih, Chih-Kang	Texas, Austin	TX
Sitz, Greg O.	Texas, Austin	TX
Smith, Leigh	Cincinnati, U of	OH
Sorrell, Wilfred	Missouri, St L	MO
Spicklemire, Steve J.	Indianapolis, U of	IN
Tamres, David	Wisconsn, StevPt	WI
Timble, Peter T.	Brown U	RI
Tipton, Paul	Rochester, U of	NY
Tongson, Luisito	Cntrl Connecticut	CT
Valles, James M., Jr.	Brown U	RI
Vassiliou, John	Villanova U	PA
Walterbos, Rene	New Mexico S U	NM
Whitehead, Joe	S Mississippi, U of	MS
Willey, Daniel	Allegheny C	PA
Wilson, Christine	McMaster U	CAN
Wolfs, Frank	Rochester, U of	NY
Yarrison-Rice, Jan	Miami U, Oxford	OH

hirings to tenure

Altshuler, Boris	Princeton U	NJ	MIT
Cav, Robert J.	Stanford U	CA	N/A
Cvitanovic, Predrag	Northwestern U	IL	Niels Bohr NOR
Dugan, Gerald	Cornell U	NY	S.S.C.Dallas
Eidson, William	Webster U	MO	Adelphi U
Huse, David	Princeton U	NJ	AT & T Bell Labs
Rugar, Daniel	Stanford U	CA	N/A
Weitz, David	Penn, U of	PA	Exxon Research

POLITICAL SCIENCE
tenurings

Ajzenstat, Janet	McMaster U	CAN
Allen, Barbara	Carleton C	MN
Anderson, Jr., R.	UC, Los Angeles	CA
Ansolabehere, S.	MIT	MA
Bagby, Laurie	Kansas S U	KS
Ball, William	Coll of New Jersey	NJ
Barany, Zoltan	Texas, Austin	TX
Barrett, David	Villanova U	PA
Basu, Ashim	Wilkes C	PA
Berardi, Gayle	S Colorado, U of	CO
Birch, Dean N.	John Carroll U	OH
Bowen, Merle L.	Illinois, Urbana	IL
Brehm, John	Duke U	NC
Breiner, Peter	SUNY, Albany	NY
Brick, Philip	Whitman C	WA
Brown, Myra	Florida, Gnsvl	FL
Bussiere, Elizabeth	Mass, Boston	MA
Byrnes, Mark	Mdl Tennessee	TN
Camacho, David	N Arizona U	AZ
Carnevale, David	Oklahoma, U of	OK
Clark, Mark	Cal S, SnBrndno	CA
Coles, Romand	Duke U	NC
Cross, James	Heidelberg C	OH
Denoeux, Guilain	Colby C	ME
Disch, Lisa	Minnsota,TwnC	MN
Drogus, Carol	Hamilton C	NY
Fierlbeck, Katherine	Dalhousie U	NS
Gaenslen, Fritz	Gettysburg C	PA
Garrett, Geoffrey	Stanford U	CA
Gibbs, David N.	Arizona, Tucson	AZ
Gilliom, John R.	Ohio U	OH
Guliuzza, Frank	Weber S C	UT
Gutierrez, Jose	Texas, Arlington	TX
Hager, Carol	Bryn Mawr C	PA
Hagopian, Frances	Tufts U	MA
Hahn, Dwight R.	John Carroll U	OH
Hao, Yufan	Colgate U	NY
Harvey, Frank	Dalhousie U	CAN
Hashmi, Shafik	Georgia Southern	GA
Haskell, John	Drake U	IA
Hayao, Kenji	Boston C	MA
Haynie, Stacia	LSU, BatnRoug	LA
Herrigel, Gary B.	Chicago, U of	IL
Hesli, Vicki	Iowa, U of	IA
Hockett, Jeffrey	Tulsa, U of	OK
Hofrenning, Daniel	St Olaf C	MN
Hulme, Dreick	Alma C	MI
Jallow, Saba	Georgia Southern	GA
Kathlene, Lyn	Purdue U	IN
Kaufman, Robert	Vermont, U of	VT
Key, Jeffrey	Sweet Briar C	VA
Khalaf, Issa	Loras C	IA
Khan, Haroon	Henderson S U	AR
Khory, Kavita	Mt Holyoke C	MA
Kurzer, Paulette	Arizona, Tucson	AZ
Langenbach, Lisa	Mdl Tennessee	TN
Lapid, Joseph	New Mexico S U	NM
Larson, Stephanie	Dickinson C	PA
Lehr, Valerie	St Lawrence U	NY
Lilla, Mark	New York U	NY
Locke, Richard	MIT	MA
Martin, L.	Harvard U	MA
Mayer, Frederick	Duke U	NC
McHugh, James	Roosevelt U	IL
Menaey, Constance	Mills C	CA
Menkhaus, Kenneth	Davidson C	NC
Meyers, Roy	Maryland, BaltCnty	MD
Miller, Mark	Clark U	MA
Muniak, Dennis	Towson S U	MD
Nackenoff, Carole	Swarthmore C	PA
Nowell, Gregory	SUNY, Albany	NY
Oakerson, Ronald	Houghton C	NY
Oldendick, Robert	S Carolina, Clm	SC
Orvis, Stephen	Hamilton C	NY
Pacek, Alexander	Texas A&M U	TX
Pearigen, Robert	South, U of the	TN
Peterson, V. Spike	Arizona, Tucson	AZ
Pierson, P.	Harvard U	MA
Pitcher, M. Anne	Colgate U	NY
Randolph, Lewis	Ohio U	OH
Ratan, Sudha	Georgia Southern	GA
Raymond, Paul	S Indiana, U of	IN
Reding, Kathleen	W Michigan U	MI
Reinhardt, Mark	Williams C	MA
Rich, Michael	Emory U	GA
Richardson, Neil R.	Wisconsn, Madsn	WI
Rigsbee, W. Lynn	Marshall U	WV
Rubongoya, Joshua	Roanoke C	VA
Rush, Mark	Washington&Lee	VA
Savage, Sean	St Mary's	IN
Schoppa, Leonard	Virginia, U of	VA
Schulz, Brigette	Trinity C	CT
Scraeder, Peter	Loyola, Chicago	IL
Shain, Barry	Colgate U	NY
Simmons, Beth	Duke U	NC
Simon, Marc	Bowling Green S	OH
Skran, Claudena	Lawrence U	NY
Smeall, Gratzia	St Norbert C	WI
Sobisch, Andreas	John Carroll U	OH
Sraic, Paul	Youngstown S	OH
Stokes, Susan	Chicago, U of	IL
Tanner, Murray	W Michigan U	MI

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TENURINGS AND HIRINGS TO TENURE, BY DISCIPLINE

NAME	INSTITUTION	PREV AFFIL
Taylor, Michelle	Texas A&M U	TX
Tesi, Moses	Mdl Tennessee	TN
Tilton, Mark	Purdue U	IN
Tolley, Michael	Northeastern U	MA
Trubowitz, Peter	Texas, Austin	TX
Weed, Clyde	S Connecticut	CT
Wells, Don	McMaster U	CAN
Wilkins, David E.	Arizona, Tucson	AZ
Williams, Donald	W New England	MA
Wood, Pia	Old Dominion U	VA
Woods, Dwayne	Purdue U	IN

hirings to tenure

Austen-Smith, D.	Northwestern U	IL	Rochester, U of
Baker, Raymond	Trinity C	CT	Williams C
Bianco, William	Penn S U	PA	Duke U
Booth, William	Vanderbilt U	TN	McGill-CAN
Brodie, Janine	Alberta, U of	CAN	York-CAN
Evangelista, M.	Cornell U	NY	Michigan, U of
Grossman, Joel	Johns Hopkins	MD	Wisconsn, Madsn
Hollifield, James	S Methodist U	TX	Auburn U
Jones, Bryan	Washington, U of	WA	Texas A&M
Keech, William	Carnegie Mellon	PA	N Carolina, ChpH
Keohane, Robert	Duke U	NC	Harvard U
Libby, Ronald	St Joseph's	PA	Southwest S
Mann, Bernard	New York U	NY	Chicago, U of
Mishler, William	Arizona, Tucson	AZ	S Carolina, U of
Perkins, Edwin	Oklahoma, U of	OK	US Depart State
Sinclair, Barbara	UC, Los Angeles	CA	UC, Riverside
Waldman, Jeremy	Princeton U	NJ	UC, Berkeley

tenurings

Adair, Holiday	Wilkes C	PA
Albright-Zechmeister, J	Loyola, Chicago	IL
Alford, David	Dickinson S	ND
Allen, James	S Dakota, U of	SD
Atkinson, Richard	Weber S C	UT
Azorlosa, Julian	SE Louisiana U	LA
Barth, Tim	Texas Christian	TX
Bergeman, C.	Notre Dame, U of	IN
Bingham, G.	Indiana, Blmngtn	IN
Blanding, Zenola	Rowan C	NJ
Blatchley, Barbara	Agnes Scott C	GA
Bloom, Paul	Arizona, Tucson	AZ
Blumberg, Mark	Iowa, U of	IA
Botwin, Michael	Cal S, Fresno	CA
Brandon, Thomas	SUNY, Bngmtn	NY
Brewer, Britton	Springfield C	MA
Bryant, De	Indiana, S Bend	IN
Brzizin, Christine	Rockford C	IL
Bunge, Sascha	San Francisco S	CA
Burns, Daniel	Union C	NY
Cain, Kathleen	Gettysburg C	PA
Carnahan, Sharon	Rollins C	FL
Cherry, Katie	LSU, BatnRoug	LA
Clarkson, Marcha	Georgia S U	GA
Cleland, Jerry	Barat C	IL
Cohen, Jonathan	Carnegie Mellon	PA
Cohen, Neal J.	Illinois, Urbana	IL
Cooper, Robin	Virginia Tech	VA
Dalto, Carol Ann	Merrimack C	MA
Davidson, Denise	Loyola, Chicago	IL
Day, David	Penn S U	PA
DePalma, Mary	Ithaca C	NY
DiLalla, David	S Illinois, Crbndl	IL
Dodge-Reyome, N.	SUNY, Potsdm	NY
Drago, Anthony	E Stroudsburg PA	PA
Echols, Catharine	Texas, Austin	TX
Faux, Steven	Drake U	IA
Finn, Peter	Indiana, Blmngtn	IN
Fireman, Gary	Texas Tech	TX
Fleming, Kevin	Castleton S U	VT
Flick, Lorraine	Immaculata C	PA
Frankmann, Sandra	S Colorado, U of	CO
Futterman, Andrew	Holy Cross, C of	MA
Gauvain, Mary	UC, Riverside	CA
Gilbert, D.	Harvard U	MAf
Gilliam, David	N Colorado, U of	CO
Gillian, Douglas	New Mexico S U	NM
Ginnetty, Paul	St Joseph's C	NY
Gonzalez, Richard	Washington, U of	WA
Good, Glenn	Missouri, Clmb	MO
Govern, John	Towson S U	MD
Granrud, Carl E.	N Colorado, U of	CO
Green, Kerry	Arizona, Tucson	AZ
Griffin, Elmer	Occidental C	CA
Grolnick, Wendy	Clark U	MA
Gussett, Nancy	Baldwin-Wallace	OH
Gustafson, Sigrid	Virginia Tech	VA
Gutierres, Sara	Arizona S West	AZ
Harkness, Allan	Tulsa, U of	OK
Harris, Karen	W Illinois U	IL
Heller, Wendy	Illinois, Urbana	IL
Herman, William	SUNY, Potsdm	NY
Hewitt, Paul	Br Columbia	CAN
Higgins, Mary Ann	Fordham U	NY
Hubbard, Richard	Indiana, S Bend	IN
Hughes, Diane	New York U	NY
Jackson, Stanely	Westfield S C	MA
Kennedy, Susan	Denison U	OH
Lampert, Martin	Holy Names C	CA
Lisak, David	Mass, Boston	MA
Low, Kathryn	Bates C	ME
Macan, Therese	Missouri, St L	MO
Malone, Kareen	W Georgia C	GA
Mangelsdorf, Sarah	Illinois, Urbana	IL
Matzel, Louis	Rutgers, NBruns	NJ
McClure, Faith	Cal S, SnBrndno	CA
McIntosh, William	Georgia Southern	GA
Mogil, Jeffrey	Illinois, Urbana	IL
Morin, Suzanne	Shippensburg	PA
Morris, Robin	S Carolina, Clm	SC
Neack, Laura	Miami U, Oxford	OH
Nelson, Randy	Johns Hopkins	MD
Noel, Nora	N Carolina, Wlm	NC
Norem, Julie	Wellesley C	MA
Norris, Margaret	Texas A&M U	TX
O'Connor, R.	Valparaiso U	IN
Olavarria, Jaime	Washington, U of	WA
Owens, Gretchen	St Joseph's C	NY
Perdue, Lauren	Cntrl Connecticut	CT
Peterson, Kevin	Frostburg S U	MD
Plumert, Jodie	Iowa, U of	IA
Pratt, Miranda	Mercer U	GA
Pstrie, Trent	N Texas, U of	TX
Reed, Mary Kay	York C of PA	PA
Reeves, Lauretta	Rowan C	NJ
Reiher, Todd	Wartburg C	IA
Reise, Steven	UC, Riverside	CA
Reyes, Olga	Illinois, Chicago	IL
Ritter, Jean	Cal S, Fresno	CA
Rogers, Wendy A.	Georgia, U of	GA
Rose, Cynthia	Otterbein C	OH
Rosenblum, L.	UC, Riverside	CA
Ross, Reginald	Bloomfield C	NJ
Santilli, Nicholas R.	John Carroll U	OH
Schaughency, E.	Grand Valley S	MI
Scheibe, Cynthia	Ithaca C	NY
Schiaffino, Kathleen	Fordham U	NY
Sewell, Kenneth	N Texas, U of	TX
Shapiro, Ester	Mass, Boston	MA
Sinnett, Laura	Grinnell C	IA
Siviy, Stephen	Gettysburg C	PA
Skitka, Linda	Illinois, Chicago	IL
Springer, Kenneth	S Methodist U	TX
Stewart, John	Northland C	WI
Stockdale, Margaret	S Illinois, Crbndl	IL
Stoffregen, Thomas	Cincinnati, U of	OH
Strauss, Jaine	Macalester C	MN
Suarez-Balcazar, Y.	Loyola, Chicago	IL
Sweeney, Dennis	Calif U	PA
Taube, Jeffrey	Dartmouth C	NH
Terrell, M. Dawn	San Francisco S	CA
Torello, Michael	Capital U	OH
Tudor, Roger	Westfield S C	MA
Underwood, M.	Reed C	OR
Urschel, Joanne	Purdue, NCntrl	IN
von Kluge, Sylvia	E Michigan U	MI
Wagner, Barry	Catholic U Amer	DC
Walker, Sheila	Scripps C	CA
Walker, William	James Madison	VA
Weissmark, Mona	Roosevelt U	IL
Wenk, Gary	Arizona, Tucson	AZ
Wilson, Marilyn Sue	Cal S, Fresno	CA
Winters, Lynn	SUNY, Purchase	NY
Wittrock, David	N Dakota S U	ND
Wolff, Michael	SW Oklahoma S	OK
Woolley, Jacqueline	Texas, Austin	TX
Worthley, Joanna	Cal S, SnBrndno	CA
Wynn, Karen	Arizona, Tucson	AZ

hirings to tenure

Bodenhausen, Galen	Northwestern U	IL	Michigan S U
Buss, David M.	Texas, Austin	TX	Michigan, U of
Cummings, Mark	Notre Dame, U of	IN	UC, Los Angeles
Gallagher, Michela	Johns Hopkins	MD	N Carolina, U of
Gazzaniga, Michael	Dartmouth C	NH	UC, Davis
Gotlib, Ian H.	Stanford U	CA	N/A
Hughes, Alva	Randlph Macon	VA	Maryland, U of
Jacobs, Janis	Penn S U	PA	Nebraska, U of
Jusczyk, Peter	Johns Hopkins	MD	SUNY, Buffalo
Kemeny, Margaret	UC, Los Angeles	CA	UC, Los Angeles
Kerwin, MaryLouise	Rowan C	NJ	Penn, U of
Lucy, John	Chicago, U of	IL	Chicago, U of
Lynn, Steven	SUNY, Bngmtn	NY	Ohio U
MacLean, William	Wyoming, U of	WY	Vanderbilt U
McLoyd, Vonnie	Duke U	NC	Michigan, U of
Ngo, Paul	St Norbert C	WI	Notre Dame, U of
Reilly, Stephen	Illinois, Chicago	IL	Penn S U
Spear, Peter	Colorado, Bldr	CO	Wisconsn, Madsn

RELIGION
tenurings

Blustein, Joshua	Beaver C	PA
Chen, Chuansheng	UC, Irvine	CA
Field, David	Cornell U	NY
France, Chris	Ohio U	OH
Funk, Steven	N Arizona U	AZ
Ogles, Ben	Ohio U	OH
Ackerman, Susan	Dartmouth C	NH
Ahlgren, Gillian	Xavier U	LA
Altany, Alan	Marshall U	WV
Andrews, Robert	St Bonaventure	NY
Blankenship, Khalid	Temple U	PA
Braude, Ann	Macalester C	MN
Brubacher, Gordon	Doane C	NE
Cates, Diana	Iowa, U of	IA
Cory, Catherine	St Thomas, U of	MN
Cozort, Daniel	Dickinson C	PA
Crawford, Sidnie	Albright C	PA
Crawford, Timothy	Bluefield S C	WV
Eire, Carlos M. N.	Yale U	CT
Elais, Jamal	Amherst C	MA
Erndl, Kathleen	Florida S U	FL
Hadley, Judith	Villanova U	PA
Harris, Marjorie	Hendrix C	AR
Howell, Nancy	PacificLutheran	WA
Humes, Cynthia	ClaremntMcKenna	CA
Jacobson, David C.	Brown U	RI
Joncas, Michael	St Thomas, U of	MN
Kaminiski, Phyllis	St Mary's	IN
Lewis, Todd	Holy Cross, C of	MA
Lichtmann, Maria	Berea C	KY
Limberis, Vasilike	Temple U	PA
Marler, Penny	Samford U	AL
McAvoy, Jane	Hiram C	OH
Nattier, Jan	Indiana, Blmngtn	IN
Newman, Elizabeth	St Mary's	IN
Nickoloff, James	Holy Cross, C of	MA
Pahl, Jon	Valparaiso U	IN
Penchansky, David	St Thomas, U of	MN
Poorman, Mark	Notre Dame, U of	IN
Posey, Thaddeus	St Thomas, U of	MN
Rashford, Delores	Holy Names C	CA
Reiff, Joe	Emory&Henry C	VA
Sparkes, Terry	Luther C	IA
Stone, Jacqueline	Princeton U	NJ
Trainer, Kevin	Vermont, U of	VT
Trumbower, Jeffrey	St Michael's C	VT
VanderLoo, Peter	N Arizona U	AZ
Willumsen, K.	Wheeling Jesuit	WV
Ziegler, Valarie	DePauw U	IN

hirings to tenure

Hittinger, Francis	Tulsa, U of	OK	Catholic U

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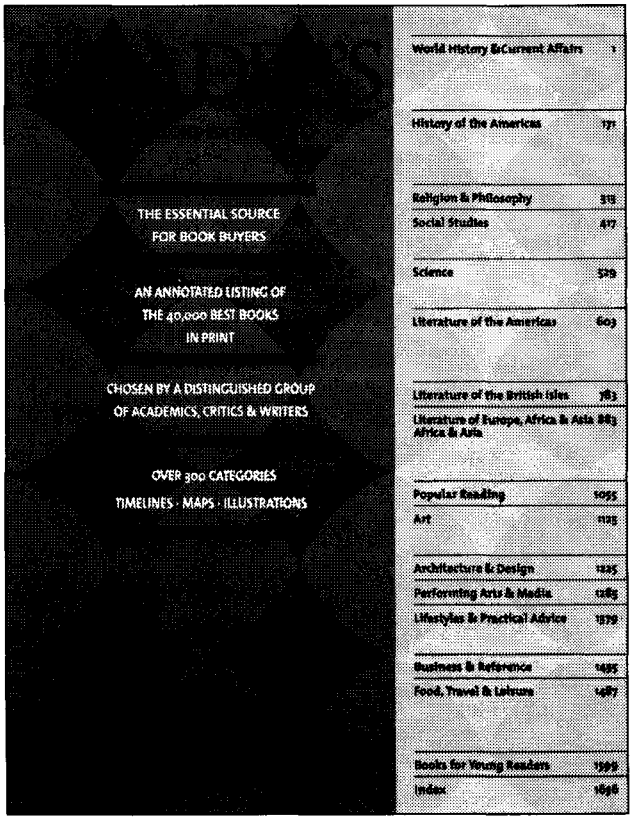
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Kimball, Charles A.	Wake Forest U	NC	Furman U
McRae, John R.	Indiana, Blmngtn	IN	Cornell U
Meilaender, Gilbert	Valparaiso U	IN	Oberlin C
Schmidt, Leigh	Princeton U	NJ	Drew U

RUSSIAN/SLAVIC LANG & LIT
tenurings

Belyavski-Frank, M.	DePauw U	IN	
Edwards, Robert	S Illinois, Crbndl	IL	
Efimov, Nina	Florida S U	FL	
Garza, Thomas J.	Texas, Austin	TX	
Karpuk, Paul	Cntrl Connecticut	CT	
Larson, Phyllis	St Olaf C	MN	
Martin, Cynthia	Maryland, CollPk	MD	
Naiman, Eric	UC, Berkeley	CA	
Thomas, Margaret	Boston C	MA	
Tumanov, Vladimir	Montréal, U de	CAN	

hirings to tenure

Clayton, J. Douglas	Texas, Austin	TX	Ottawa-CAN

SOCIOLOGY/CRIMINAL JUSTICE
tenurings

Bartol, Anne	Castleton S U	VT	
Beisel, Nicola	Northwestern U	IL	
Blankenship, Michael	E Tennessee S	TN	
Boli, John	Emory U	GA	
Bullard, Jerri	N Alabama, U of	AL	
Calloway, Marcia	Utah S U	UT	
Carruthers, Bruce	Northwestern U	IL	
Caulfield, Susan	W Michigan U	MI	
Cerulo, Karen	Rutgers, NBruns	NJ	
Chen, Xiangming	Illinois, Chicago	IL	
Christian, Patricia	Canisius C	NY	
Cochrane, Brenda	San Francisco S	CA	
Collins, Sharon	Illinois, Chicago	IL	
Davis, Diane	New School	NY	
Denton, Nancy	SUNY, Albany	NY	
DeZolt, Ernest M.	John Carroll U	OH	
Diaz-Barriga, M.	Swarthmore C	PA	
Dickerson, Bette	American U	DC	
Dixon, Jo	New York U	NY	
Drenovsky, Cynthia	Shippensburg	PA	
Eckstein, Rick	Villanova U	PA	
Edwards, Terry	Louisville, U of	KY	
Enriquez, Laura J.	UC, Berkeley	CA	
Faber, Daniel	Northeastern U	MA	
Folts, Edward	Appalachian S	NC	
Ford, Charles	Lewis U	IL	
Forte, James	ChrstphrNewport	VA	
Gianno, Rosemary	Keene S C	NH	
Gibson, Terry	W Carolina U	NC	
Goodman-Draper, J.	SUNY, Potsdm	NY	
Gordon, Avery	UC, St Barbara	CA	
Granfield, Robert	Denver, U of	CO	
Gregware, Peter	New Mexico S U	NM	
Guagnano, Gregory	George Mason U	VA	
Hagan, Jacqueline	Houston, U of	TX	
Hale, Stephen	Georgia Southern	GA	
Hall, Grant	Texas Tech	TX	
Harrington, C. Lee	Miami U, Oxford	OH	
Hendry, Barbara	Georgia Southern	GA	
Hickey, JoAnn	W Carolina U	NC	
Hoffmann, Frances	Missouri, St L	MO	
Hossain, Zakir	Lock Haven U	PA	
Houlihan, James	Lewis U	IL	
Hyman, Mal	Coker C	SC	
Iaquita, David	Nebraska Wslyn	NE	
Ishida, Hiroshi	Columbia U	NY	
Jackson, Jerome	Cal S, Fresno	CA	
Johnson, Cathryn	Emory U	GA	
Kakhn, Robbie	Vermont, U of	VT	
Kinkade, Patrick	Texas Christian	TX	
Lacy, Michael	Colorado S U	CO	
Lauritsen, Janet	Missouri, St L	MO	
Lazarus-Black, M.	Illinois, Chicago	IL	
Lerner, Gene	UC, St Barbara	CA	
Li, Yuhui	Rowan C	NJ	
Liao, Futing	Illinois, Urbana	IL	
Longmore, Monica	Bowling Green S	OH	
Mauldon, Jane	UC, Berkeley	CA	
Mbosowo, Donald	MississippiValley	MS	
McDade, Katherine	PacificLutheran	WA	
McDermott, M.	S Illinois, Crbndl	IL	
McElrath, Karen	Miami, U of	FL	
McIntyre, Thomas	Rockford C	IL	
Mejer, Jan	Whitman C	WA	
Murray, Douglas	Colorado S U	CO	
Nibert, David	Wittenberg U	OH	
O'Melia, Michael	Teikyo Marycrest	IA	
Oakes, Ann	Idaho S U	ID	
Oropesa, R. Salvador	Penn S U	PA	
Pattnayak, Satya	Villanova U	PA	
Pawluch, Dorothy	McMaster U	CAN	
Penn, James	SE Louisiana U	LA	
Raffalovich, L.	SUNY, Albany	NY	
Riquelme, Marcial	Kansas S U	KS	
Rosenberg, Edwin	Appalachian S	NC	
Sherkat, Darren	Vanderbilt U	TN	
Smart, Alton	Wisconsn, StevPt	WI	
Smith-Cunnien, S.	St Thomas, U of	MN	
Sommo, Anthony	Rowan C	NJ	
Strickland, Jay	Georgia Southern	GA	
Sugiman, Pam	McMaster U	CAN	
Thompson, Carol	Texas Christian	TX	
Trask, Suzanne	Salem C	NC	
Trent, Donna	Eckerd C	FL	
Tucker, Kenneth	Mt Holyoke C	MA	
Wallace, Brandon	Mdl Tennessee	TN	
Wallace, Harvey	Cal S, Fresno	CA	
Walsh, John	Illinois, Chicago	IL	
Welsh, Wayne	Temple U	PA	
Wilmoth, John R.	UC, Berkeley	CA	
Wilson, Frank	Wisconsn, Milw	WI	
Worden, Alissa	SUNY, Albany	NY	
Worden, Roberet	SUNY, Albany	NY	
Zhou, Xyeguang	Duke U	NC	
Zsembik, Barbara	Florida, Gnsvl	FL	

hirings to tenure

Bass, Scott	Maryland, BaltCnty	MD	Mass, Boston
Bursik, Robert	Missouri, St L	MO	Oklahoma, U of
Calhoun, Craig	New York U	NY	N Carolina, ChpH
Campbell, John	Dartmouth C	NH	Harvard U
Gienstein, Hester	CUNY, Queens	NY	SUNY, Buffalo
Hartman, Harriet	Rowan C	NJ	Ben-Gurian U
Keech, William	Carnegie Mellon	PA	N Carolina, ChpH
Kumar, Krishan	Virginia, U of	VA	Kent, U of-UK
Lear, Jonathan	Chicago, U of	IL	Rockefeller U
Lee, Gary	Bowling Green S	OH	Nevada, Reno
Leicht, Kevin	Iowa, U of	IA	Penn S U
Loftin, Colin	SUNY, Albany	NY	Maryland, Coll Pk
McDowall, David	SUNY, Albany	NY	Maryland, Coll Pk
Misztal, Bronislaw	Catholic U Amer	DC	Indiana U
Nixon, Howard	Towson S U	MD	Appalachia S
Osgood, Wayne	Penn S U	PA	Nebraska, U of
Partes, Alejandro	Princeton U	NJ	Johns Hopkins
Ruback, R. Barry	Penn S U	PA	Georgia S U
Smith, Earl	Wake Forest U	NC	Pacific Lutheran
Snip, C. Matthew	Stanford U	CA	N/A
Tickamyer, Ann	Ohio U	OH	Kentucky, U of
Webb, Vincent	Arizona S West	AZ	Iowa S U
Weber, Kynn	S Carolina, Clm	SC	N/A
Zehr, Howard	E Mennonite C	VA	Mennonite CC

SPANISH/PORTUGUESE LANG & LIT
tenurings

Adorno, Rolena	Yale U	CT	
Anderson, C.	Tulsa, U of	OK	
Baena, Julio	Colorado, Bldr	CO	
Barnett, Jeffrey	Washington&Lee	VA	
Barquet, Jesus	New Mexico S U	NM	
Bergero, Adriana	UC, Los Angeles	CA	
Brooks, Elaine	New Orleans, Uof	LA	
Brunner, Barbara	Dickinson C	PA	
Bulger-Barnett, K.	Virginia Military	VA	
Castellano-Giron, J.	Cal Polytech	CA	
Chalupa, Federico	Bowling Green S	OH	
Cooper, Patricia	Georgetown C	KY	
Cortinez, Veronica	UC, Los Angeles	CA	
Delgado, Luisa	Illinois, Urbana	IL	
Figueroa, Alvin	Coll of New Jersey	NJ	
Gallegos-Ruiz, M.	Cal S, SnBrndno	CA	
Garcia-Castellion, M.	New Orleans, Uof	LA	
Gomez, Gilbert	Wabash C	IN	
Gonzales-Viana, E.	W Oregon S C	OR	
Graziano, Frank	American U	DC	
Guillen, Felisa	Occidental C	CA	
Hazzard, Douglas	Jacksonville	FL	
Hoskisson, Joaquina	Brighm Yng U	UT	
Javaherian, Cheryll	SE Louisiana U	LA	
Jentsch, Lynda	Samford U	AL	
Lewis, Bart	Lyon C	AR	
Llanos, Bernardita	Denison U	OH	
Long, Donna	Ohio S U	OH	
Lopez, Francisca	Bates C	ME	
Lund, Christopher	Brighm Yng U	UT	
Manzorti, Vilma	SUNY, Potsdm	NY	
Marquez, Ismael	Oklahoma, U of	OK	
Mason-Browne, N.	Coe C	IA	
Medina, Hector	Wheaton C	MA	
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Hart, Anita	Nebraska, Kearney	NE	N Carolina, ChpH
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Write or call: 1879 Hall, Princeton University, Princeton, NJ 08544-1006; 609/258-5545; askline@princeton.edu

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Prof. James Schmidt, University Professors Program, Boston University
745 Commonwealth Ave. Boston, MA 02215
For more information, visit the seminar web site:
http://web.bu.edu/POLISCI/JSCHMIDT/NEH

The Center for Lesbian and Gay Studies Rockefeller Residency Fellowships

Citizenship and Sexualities: Transcultural Constructions **fosters exploration of the relationship between citizenship and sexuality within the broad spectrum of social settings that lesbian, gay, bisexual, and transgendered people inhabit. The 1997-98 program will focus on this relationship in institutions and organizations. Fellows receive $30,000 and up to $2,000 for travel/relocation expenses. Applications must be submitted by February 15, 1997. Information and application materials are available from CLAGS, CUNY Graduate School, 33 W. 42 St., NY, NY 10036, (212) 642-2924. E-mail address: clags@broadway.gc.cuny.edu.**

Mellon Fellowships in Latin American History

The University of Chicago has been awarded a $453,000 multi-year grant by the Andrew W. Mellon Foundation which shall be used in its entirety to fund graduate study in Latin American history. The new Mellon Fellowships shall be awarded to graduate students of extraordinary talent, beginning in their third year of graduate study at Chicago. Fellowship recipients shall benefit from full support (tuition paid by The University of Chicago and stipend paid by The Andrew W. Mellon Foundation) renewable every year for a three-year period, subject to satisfactory progress. Funds from the Mellon grant shall also finance dissertation workshops, summer research for graduate students, and travel for Mellon Fellows to professional meetings. The first Mellon Fellowship in Latin American History was awarded this spring. This award recognizes the leadership that The University of Chicago has had in training Latin Americanist historians over the years, and it shall contribute substantially to maintaining and furthering this role. For more information, please call the **Department of History** at **312-702-8013.**

EMORY

Emory University's Center for the Study of Public Scholarship invites applications for four semester-long Rockefeller Foundation Humanities Fellowships in 1997-1998. During each semester, two fellows will participate in programs on "Emergent Illness, Public Scholarship" co-organized with Emory's Center for the Study of Health, Culture, and Society.

Emergent illnesses—from Legionnaires' Disease to HIV/AIDS—not only challenge the scientific and medical communities to find new explanations and treatments; they also prompt sufferers, their caretakers, and families to challenge the authority and expertise of biomedical specialists. The program will explore these parallel sites for the production of health knowledge.

Especially welcome are applicants working on health issues outside the academy. Fellowships will last the duration of the semester and pay $15,000. Applications are due February 15. AA/EOE.

The CSPS will solicit fellowship applications for 1998-1999 on the theme, "Exhibiting Cultures; Performing Cultures." 1999-2000 will focus on contested urban spaces.

For more information, contact: **Mike McGovern, Center for the Study of Public Scholarship, S-416 Callaway Building, Emory University, Atlanta, GA 30322.**

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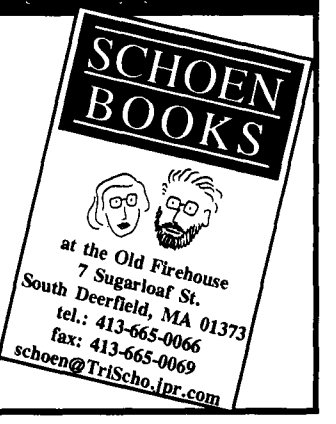

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Grants may be used in university and organizational settings, or may support independent researchers working outside of institutional contexts. Projects to be carried out by individuals and by two-person teams are eligible for support. Projects related to the research or writing of the doctoral dissertation are not eligible for awards. Also ineligible for consideration are projects to fund workshops or conferences, to produce textbooks, manuals, films, works of photojournalism, works of fiction, to edit volumes, or to develop circular materials. Applicants may request up to $75,000 for individual projects, or $100,000 for two-person collaborations. In 1997, Research and Writing will be an annual competition. Applications must be received by February 1, 1997 to be considered, and grant awards will be announced in September. Projects may be scheduled to begin as early as October 1,1997. For further information about grants for Research and Writing and a brochure describing how to apply, please contact the Program on Peace and International Cooperation at:

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Mexican History Position

The department of History at San Diego State University invites applications for a tenure-track position at assistant professor rank in Mexican history with a preference for cultural and/or social history before 1845; interest in indigenous societies and transformations desirable. Demonstrated interdisciplinary teaching and research interests and the ability to work well with students from diverse cultural backgrounds as well as commitment to teaching excellence and scholarship are essential. Graduate and undergraduate instruction expected. Ph.D. required. Screening will begin December 2, 1996. Applications will be accepted until a suitable candidate is found. Send dossier and letter to: Chair, Search Committee, Department of History, SDSU, San Diego, CA 92182-8147.

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The University of Oklahoma

The Department of English at the University of Oklahoma, Norman, is seeking an outstanding person to occupy the Paul and Carol Daube Sutton Chair in English. The Terms of the Endowment leave the field open; candidates, however, must have a strong record of publication, a demonstrated commitment to undergraduate and graduate education, and the qualifications for a tenured professorship in the department. A salary of $60-70,000, competitive fringe benefits and a start-up package, including a moving allowance, will be offered. Applicants must submit a complete CV and a description of current and future research activities. In addition, three letters of reference should be sent directly to the search committee. Review of applications will begin December 1, 1996, and will continue until an appointment is made. Appointment commences August 16, 1997. Application materials should be sent to: **Dr. Roland E. Lehr, Interim Dean and Chair, Sutton Search Committee,College of Arts and Sciences, The University of Oklahoma, 601 Elm, Room 1100, Norman, OK 73019-0315, Phone: (405) 325-2077, FAX: (405) 325-7709**

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CALIFORNIA & THE PACIFIC NORTHWEST

The John Muir Center for Regional Studies at the 50th Annual California History Institute is sponsoring a special conference on California and the Pacific Northwest in Literature and Fiction. From the beginning of its settlement by non-native peoples, California and the Pacific Northwest have inspired unique literary and fictional responses. This conference presents new scholarly responses to the wealth of literature that survives from the settlement of this region. Fresh approaches to classic texts and authors long considered canonical will be explored, as well as papers focusing on writers or issues that have shifted to the foreground of contemporary critical awareness, such as the multi-generational families of Julie Shikeguni's fiction, or Apollo's tales of the crack culture. For more information, please contact co-chairs Reinhart Lutz and Heather Mayne, Department of English, UOP, Stockton, CA 95211, or email "rlutz@vms1.cc.uop.edu".

Stockton, CA; April 18-20, 1997

URBAN/ MULTICULTURAL EDUCATION

LATINA VISIONS

The organizers of the Seventh Annual Women's Studies Conference at Southern Connecticut State University are inviting submissions including proposals for papers, roundtable discussions, workshops, performances, slide/video shows, poster sessions and works in progress. The conference will explore Latina issues and influences across an interdisciplinary spectrum including, but not limited to: anthropology, demographics, economics, education and pedagogy, history, language, law, literature, philosophy, politics, psychology, religion, sociology, and the visual and performing arts. Theoretical perspectives may include cultural studies, feminism, Lesbian theory, Marxism, post-modernism, post-structuralism, queer theory, and racial theory. Activist and community-based approaches are also welcome. For information and submission guidelines, see SCSU's Women's Studies' homepage at www.http://scsu.ctstateu.edu/~womenstudies/ wmst.html. Send proposals postmarked by June 2, 1997 by email to WOMENSTUDIES@SCSU.CTSTATEU.EDU or fax (203)392-6723, or by mail to Dr. Vara Neverow, Women's Studies, EN271, Southern Connecticut State University, New Haven, CT 06515. Telephone: (203) 392-6133/6717/5864

New Haven, CT; October 3-5, 1997

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TECHNOLOGY AND CULTURE

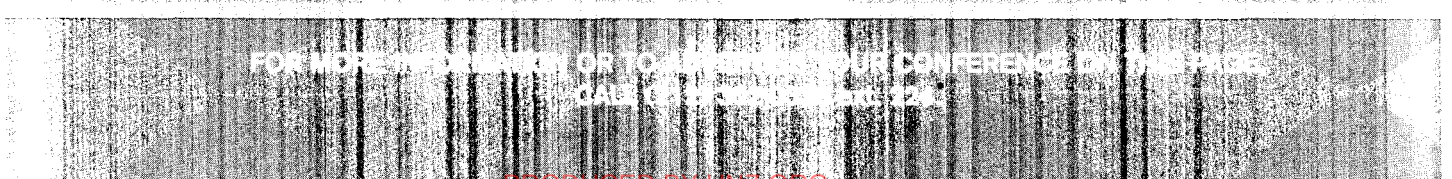
The New School for Social Research and the international journal *Social Research* are holding an interdisciplinary conference entitled "Technology and the Rest of Culture." Held in conjunction with the Metropolitan Museum of Art and the Getty Information Institute of the Getty Trust, the conference will address the interconnectedness of scientific inquiry and technology, the influence of technology on representation and imagination in art, literature, and philosophy, the relationship between communications technologies and politics, the moral and ethical issues that arise out of changing technological development, and the historical contexts and precedents for these issues. For further information: Shari Silberstein, "Technology and the Rest of Culture," *Social Research*, New School for Social Research, 65 Fifth Avenue, New York, NY 10003; phone: (212) 229-2488; fax: (212) 229-5476, or email "SilbersS@newschool.edu".

New York, NY; January 16-18, 1997

PEDAGOGY OF THE OPPRESSED

Pedagogy of the Oppressed will be an interdisciplinary meeting with sessions devoted to scholarly dialogue and the exchange of ideas and information, research methodologies, and pedagogical approaches. We invite papers on all aspects of emancipatory education, including power relations in the learning environment, systems of structural privilege and oppression, and subversive challenge in the following academic fields: education, philosophy and religion, ethnic studies, gay and lesbian studies, women's studies, sociology, theatre, performing arts, fine arts, literature, history, counseling, political science, economics, public administration, social work, criminal justice, health care, persons with disabilities, and gerontology. (Your proposal must relate in some manner to Paulo Freire's model of liberatory education or Augusto Boal's approach to community-based theatre.) Featured speakers at the conference will be: Geneva Smitherman, Ira Shor, Henry Giroux, and Augusto Boal. For more information, please contact Rita Shaughnessy at (402) 595-2350, email at pedagogy@unomaha.edu. Or, you may check the web site at http://www.unomaha.edu/~ccswww/ccs5g.html

Omaha, NE; April 17-19, 1997



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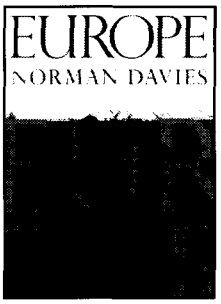

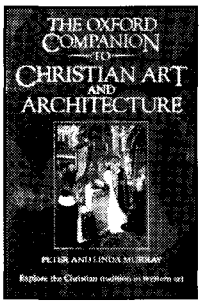

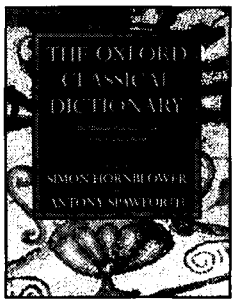

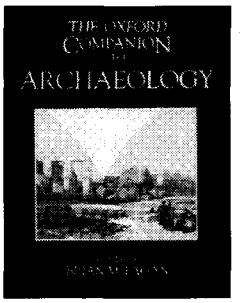

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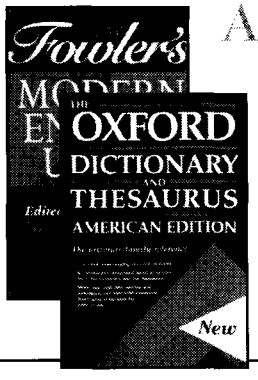

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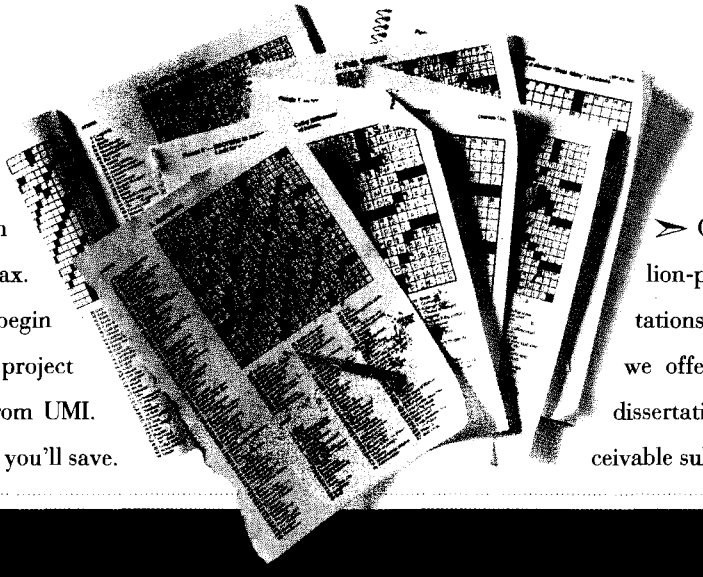

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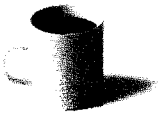

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